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PROOFS

OF THE

ENQUIRY

INTO

HOMER's LIFE and WRITINGS,

Tranſlated into *Engliſh*.

OF the Numbers in the Margin, that above *the Line directs to the Pages of the* firſt *Edition of the* ENQUIRY, *and that* under *it to thoſe of the* ſecond. *The Number is* ſingle *where the Pages of both Editions co-incide; or, with a Line a-top, directs to a Note only in the* ſecond Edition.

BRITISH
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MUSEUM

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PROOFS

OF THE

ENQUIRY, &c.

IT has been a general Complaint among the Readers of the *Enquiry*, lately publiſhed, into the *Life* and *Writings* of *Homer*; 'That 'though the chief Facts in it ſeem to be ſupported by Proof and Authority, yet they were 'obliged to take the *Proofs themſelves* upon 'Truſt; becauſe the greateſt part of them were 'adduced from Authors in the ancient Languages, *Hebrew*, *Greek* and *Latin*, which it 'does not fall to every one's ſhare to underſtand: 'And the others were taken from modern Authors in *Spaniſh*, *Italian* and *French*, which 'Languages were as rarely poſſeſſed by the Proficients in the *Ancient*.'

A TRANSLATION therefore of theſe Proofs may perhaps be uſeful; and as the Author of the *Enquiry* does not ſeem to have much conſulted

the Capacity of ordinary Readers, but has left every body to make out the Connection of many of his Quotations in the beſt manner they can, it will not perhaps be unacceptable to *point out* that Connection in ſome of the moſt obſcure Paſſages, as they occur in the order of Tranſlation: I muſt only deſire thoſe who read them to remember, that theſe Quotations from ancient Writers are to ſerve *meerly as Proofs* of *Facts*, or *Authorities* for *Aſſertions*, and are not always pitched upon becauſe of the Beauty of the original Paſſages themſelves; and that therefore they ought only to be read *in Connection* with thoſe Truths in the *Enquiry* which they confirm, or Sentiments which they illuſtrate: If they ſerve *theſe* Ends, nothing more is to be expected from them in this detached Condition; much leſs from *a Tranſlation* as nearly *literal* as the Genius of the Language and Difference of Manners would allow, where they cannot miſs to loſe much of their original Grace, or indeed in *any Tranſlation*, were it the moſt perfect ever was made.

SECTION I.

SECT. I. IT is a high Encomium of the *Grecian Poet*, 'That his Works were, for many Ages, the 'Delight of Princes, the Support of Prieſts, as 'well as the Wonder of the Learned, which 'they ſtill continue to be.'

THAT

THAT *Homer*'s Works were the Delight of Princes, is *among other Inſtances proved* from the Honours done him by the moſt learned of the *Egyptian* Kings of the *Macedonian* Race, the Founder of the *Alexandrian* Library: 'PTOLEMY *Philopater*, ſays *Elian*, erected a Temple 'to *Homer*; and, having placed the Statue of 'the Bard with becoming Dignity, he ſurrounded it with emblematical Figures of the ſeven 'Cities which pretend to the Honour of his 'Birth.' SECT. I. *P.* 2. (a)

'IN *Smyrna*, ſays *Strabo*, is a Library and a 'Temple erected to *Homer*. It is a ſquare Building, with a Colonnade on all ſides. Within, is 'a Shrine of *Homer* and his *Statue*. For the 'People of *Smyrna* make high Pretenſions to 'the Poet's *Birth*; and indeed they have a kind 'of Braſs Money among them, which they call '*Homer*'s *Coin*.' This Structure was raiſed by '*Lyſimachus*, one of *Alexander*'s Succeſſors. *Ibid.* (b)

'THE *Chians* too lay claim to *Homer* as their 'Citizen; and found their Title upon a Family 'in *Chios* called the *Homeridæ*, who pretend to 'be of the Race of the Poet.' *Ibid.* (c) *P.* 3. (c)

* * *

THE Author of the *Enquiry*, as it wou'd ſeem, not caring to dwell upon the Accidents relating to *Homer*'s *Mother*, points to the Place

SECT. I. where the Tradition concerning her is found, to wit, in the *Life of the Poet*, commonly, and not without Probability, aſcribed to *Herodotus*.

P. 5. (b) 5. (g) "While the young Woman lived here, (in *Cumæ*) it happened that ſhe was privately got "with Child."

SHE concealed it till ſhe was near the time of her being delivered, and then at a public Feſtival, when all the Virgins were gathered together to dance, was taken with Pains, and brought forth a Boy upon the Bank of the River *Meles*; whence they ſay *Homer* had his Name, *Meleſigenes*. [a]

* * *

Ibid. (c) *Ibid.* (h) THE Teſtimony of *Herodotus* concerning the happy Seat of the *Ionian* Colony is this: 'The 'Ionians, ſays he, to whom the PANIONIUM '(the common Rendezvous of the *Ionian* Cities) 'belongs, have built their Towns in the fineſt 'Situation of any People that ever I knew, in 'reſpect of the Climate and the Mildneſs of the 'Seaſons. CLIO.

WE find that all Mankind have allowed the Inhabitants of different Countries to have different *Manners*, and even different *Capacities*. A *Beotian Swine* was a ſettled Reproach upon the Inhabitants of *Thebes* before the Days of *Pindar*, and is confirmed by *Horace*:

BOE O-

[a] The *Meles* is now a ſmall obſcure Brook near *Smyrna*.

BOEOTUM in craſſo jurares aëre natum. SECT. I.

At the ſame time it is as generally allowed, that there are Men from all Countries and Climates who are pretty much on *a Level*, are of the ſame Reach, and have the ſame Paſſions. The Influence therefore of Climates and Soils upon the Conſtitutions, and conſequently upon the Manners of Men, muſt be one of the moſt difficult Subjects. It is cautiouſly touched upon in the ENQUIRY; the Author has produced the Authority of *Plato*, *Galen* and *Curtius*, for the Power of CLIMATES in general; and the Teſtimony of *Hippocrates*, *Mimnermus* and *Herodotus*, the beſt Judges and beſt acquainted with that Country, to prove the Excellency of *Aſia* in particular. The fulleſt Teſtimony is the *Phyſician's*.

'Now, ſays he, I will give my Opinion con- P. 6. (d)
'cerning *Aſia* and *Europe*, and ſhew how far 6. (i)
'they differ from one another in every parti-
'cular. *Aſia*, I ſay, differs exceedingly from
'*Europe*, in all kind of Productions, both as to
'the Nature of the Soil, and the Conſtitution
'of the Inhabitants: Every thing comes finer
'and larger in *Aſia*. It is a milder Country
'than the other, and the Manners of the People
'are more humane and beneficent: The Cauſe
'of theſe things is the *Temperature of the Sea-*
'*ſons*; becauſe it lies in the middle, from the
'Sun's riſing towards the Eaſt, and removed

SECT. I.

'from the Cold; and there is nothing that 'contributes ſo much to the ſoftening and in-'creaſing any Production, as when there is no '*Exceſs* of any one thing in its Compoſition a-'bove the reſt, but an equal Diſtribution of 'Parts every where prevails. However, we muſt 'not judge of all *Aſia* in the ſame way; but 'only of thoſe parts of the Country that lie be-'tween the *Heat* and the *Cold*; theſe are the 'moſt fruitful; they enjoy the fineſt Sky, have 'the faireſt Trees, and are the beſt watered, 'both from Heaven and by the Rivers and 'Fountains of the Earth. For neither is it 'burnt up with Heats, nor is it dried with 'Droughts and want of Rain; nor yet is it con-'gealed with violent Froſts, but kept moiſt 'by the South-Wind, which brings frequent 'Showers, and ſometimes they have Snow. Of 'conſequence therefore every thing muſt grow 'there in its Seaſon; *Plants* either requiring 'Seed, or ſpontaneouſly produced by the Earth, 'whoſe Fruits are uſed by Men, after they are 'improved and tranſplanted from their wild 'State into a proper Soil. For the ſame reaſon the '*Cattle* it bears muſt thrive apace, bring forth fre-'quently, and prove large and fair, from their rich 'feeding. The Bodies of the *Men* too muſt be 'well nouriſhed, finely ſhaped, of the largeſt 'Size, and at the ſame time there will be the 'leaſt Difference among them as to their Size

'and

'and Shape. It is probable likewiſe, that this Re- SECT.
'gion comes neareſt to the *Perfection of Nature*, I.
'and the true *Temperature* of the *Seaſons*:
'But in *Characters* of Men, neither Courage, nor
'Patience in Hardſhips and Toils, nor high Spi-
'rit can naturally be expected from ſuch a Si-
'tuation; either produced in it originally, or tranſ-
'planted from abroad; but *Pleaſure* and *Soft-*
'*neſs* muſt always prevail.' *Of* CLIMATE *and* SITUATION.

THE great Philoſopher (PLATO) ſays to his *Ibid.*
Countrymen, 'The *Goddeſs Minerva* at firſt
'ſettled you (*Athenians*,) having pitched upon
'the Place where you now dwell, becauſe ſhe
'perceived the *happy Mixture* of the Seaſons in
'it, and knew that it wou'd produce Men of
'the greateſt Thought and Capacity.' TIMÆUS.

"THE *Situation* of Countries every where *P. 7. (e)*
"forms the *Genius* of Men;" ſays *Quintus* *7. (k)*
Curtius, *Alexander*'s Hiſtorian. BOOK 8.

AFTER theſe Authorities the Author has traced the Hiſtory of the *Grecian Learning* to its Source; and by that Search it appears, that when the Coaſt of *Aſia* did not labour under inſuperable Diſadvantages, the Natives of it had always, as it were, the *Management* of Learning in their Hands, and did really execute the ſeveral Parts of it, through all the various Turns it took, from *Theology* and *Poetry*, (its early Form)

SECT. I. to *Hiſtory*, *Philoſophy*, *Mathematicks* and *Philology*, in the beſt and juſteſt Manner.

P. 8. (h) 8. (n) THE Teſtimony of the learned *Tzetzes* concerning the Maſters of *Epic Poetry*, runs thus: 'There have been five celebrated Poets of the 'Epic kind; old *Homer* the firſt, then *Antimachus* the *Colophonian*, then *Panyaſis* [of 'Halicarnaſſus,] *Piſander* of *Camirus*, and this 'Heſiod of *Cumæ*.' *Tzetzes*' Life of HESIOD. By which it appears, that the famous FIVE, who diſtinguiſhed themſelves in Epic Poetry, were *all* Natives of the *Aſiatic* Coaſt.

SECTION II.

SECT. II. TIME was divided by the Learned among the Ancients into *three* Periods; the *firſt* was the dark Age, of which they knew *nothing*: The *ſecond* the *fabulous*, of which they heard much, but with little Certainty: The *third* the *hiſtorical*, in which Times, Places and Perſons were aſcertain'd. It is with reſpect to the firſt of theſe Periods that *Lucretius* aſks,

P. 14. (b)

Why then no Wars our Poets Songs employ
Beyond the Siege of Thebes *and that of* Troy?
Why former Heroes fell without a Name,
Nor e'er a Battle told by laſting Fame?

CREECH.

GREECE,

'GREECE, says *Thucydides*, had anciently no SECT. 'settled Inhabitants, but Removes (by reason of II. 'the Expulsion of Tribes) were frequent in the 15. (c) 'early Times.'

THIS rude Life of the first Ages is finely painted by *Lucretius*;

No sturdy Plowman yet had learn'd to tear *Ibid.* (d)
Earth's fruitful Bosom with a crooked Share:
None knew to plant young Trees; none dress'd the Vine,
Nor prun'd decaying Boughs, nor press'd the Wine:
Contented they with the poor easy Store
That Sun and Earth bestow'd, they sought no more.
They lived to shady Groves and Caves confin'd,
Meer shelter from the Cold, the Heat, the Wind.

CREECH.

"THE ancient *Greeks* were generally addict- *P.* 16. (e)
"ed to Spoil, and covetous of other People's
"Possessions, for want of good Land at *Rome*."
STRABO *Geograph.*

'TO THIS day the Customs that prevail a- *Ibid.* (f)
'mong a great part of the *Greek* Nations, are of
'the old Stamp, (that is, Love of Plunder) as
'among the *Locri Ozolæ*, the *Etolians*, the
'*Acarnanians*, and the Inhabitants of the bor-
'dering Coasts of *Epirus*.' THUCYDIDES.

THE *first* Step made towards Policy and good Order, was the ascertaining Property, and making Provision for its Defence.

The

SECT. II.

The Wiſe *and* Witty *then forſook the Field,*
And firſt for ſafety Towns *began to build,*
19. (h) *By Nature Kings:——*
Then Cattle too was ſhared; then ſteady Bounds
Mark'd out to every Man his proper Grounds:
Each had his proper Share, each what was fit,
According to his Beauty, Strength, or Wit.
Creech's LUCRETIUS.

* * *

P. 21. (l) 21. (k) 'IT does not appear that *Greece* attempted 'any thing with the *united* Force of all the '*Greek* Nations before the *Trojan* War.'

Ibid. (m) Ibid. (l) '*LEITUS* was the only *Bœotian* General 'who returned home from *Troy*.'

P. 22. (n) 22. (m) "IT WAS chiefly therefore about the Time "of the *Trojan* War, and a little after it, "that theſe *Invaſions* happened, and inter-"changeable Removes of different Tribes; both "*Greeks* and *Barbarians* being then hurried, as "it were, by an impetuous Spirit, to quit their "*own*, and invade the Poſſeſſions of their Neigh-"bours. But ſuch things as theſe happened "likewiſe *before* the *Trojan* War: The Nations "and Tribes of the *Pelaſgi*, the *Caucones* and "the *Leleges* having lived much in the ſame "unſettled Manner: And I have already ob-"ſerved that the very ſame Tribes were for-"merly wandering over many Parts of *Europe*,

'whom

" whom yet the Poet afterwards recounts among
" the Nations, Auxiliaries to *Priam* in *Aſia*,
" and yet does not mention their having then
" croſſed the *Helleſpont*, to go to his Aſſiſtance."

SECT. II.

' ALL the Inhabitants of *Greece* went then
' conſtantly armed, becauſe their Dwellings were
' not fortified, neither was there a ſafe Com-
' munication or peaceable Intercourſe between
' one Tribe and another. THUCYDIDES.

Ibid. (o)
Ibid (n)

THIS hoſtile manner of Life is illuſtrated by *Homer*'s Account of the Fortification of *Thebes*, by the Sons of *Jupiter* and *Antiope:*

Two Sons ſhe bore, Zethus *and* Amphion,
Who founded firſt the Seat of ſeven-gate Thebes,
And wall'd it round; becauſe unfortify'd,
Tho' bold and ſtrong, they could not dwell in Thebes.

P. 23. (p)
23. (o)

* * *

DISTINCTIONS and Titles, other than thoſe acquired by Merit, and beſtow'd by general Conſent, have been long complained of by the beſt Writers.

That idle Supplement of Worth,
That vain Pretence to Fame,
By vulgar Fools ſet forth
With Honour's *ſacred Name:*

26. (q)
26. (p)

The

SECT. II.

The empty Sound which lulls Mankind,
With fawning Titles, Flattery and Deceit,
Had not become a Tool of State,
Nor ruled the Tyrant of the human Mind.
GUARINI.

* * *

'ALL THE *ancient* Poets wrote in the Lan-
P. 29. (f) 'guage which they ſuck'd in with their Milk,
30. (f) 'and did not ſeek foreign Tongues in order to
'expreſs their ſublime Conceptions.' *Cervantes* D. QUIXOTE.

P. 30. (v) '*LUCILIUS*, the firſt *Roman* Satyriſt, who
30. (t) 'wrote juſt as he ſpoke, has Admirers ſo devo-
'ted to him, that they do not ſtick to prefer
'him to all the Poets that ever were in the
'World.' QUINTILIAN.

* * *

IT IS a moſt remarkable Saying of *Plato*'s
33. (x) concerning the Bounds of our Capacity: "The
33. (u) "*Human Genius*, ſays he, is, if I may uſe the
"Expreſſion, *clipped* or *coined* into ſtill a ſmal-
"ler Compaſs than what I have mentioned; ſo
"as neither to be able to imitate *many* different
"things perfectly, nor to *act* the things them-
"ſelves, of which theſe Imitations are Copies or
"Reſemblances." REPUBL. *Book* 3.

SEC-

SECT. III.

SECTION III.

SOME of the wiſeſt and moſt knowing of the Ancients aſcribe the firſt civilizing of Mankind to the Invention of Speech.

'BY means of that Faculty, ſays the learned 37. (b)
'*Iſocrates*, which is implanted in us, to perſuade
'one another, and to declare mutually the In-
'clinations of our Minds, we were not only de-
'livered from our firſt *wild* and *brutal* Way of
'living, but, having entered into Societies, we
'founded *Cities*, eſtabliſhed *Laws*, and invented
'*Arts:* And in ſhort almoſt all the Inventions
'of Men are owing to the Power of *Speech.*'

DIODORUS the *Sicilian* deſcribes it more particularly:

'IT IS ſaid, that the firſt Men, who appeared P. 38. (c)
'in the World, lived in a wild and diſorderly
'manner; and, like the Beaſts of the Woods,
'uſed to range about in queſt of Food; they
'ſuſtained themſelves with Herbs of the mildeſt
'Taſte they could find, and with ſuch Fruits
'as the Trees afford without Culture: Taught
'by Neceſſity, they ran to one another's Aſ-
'ſiſtance when attacked by the wild Beaſts;
'and the Voice or *Sounds* which they uttered,
'being at firſt *confuſed*, and of no ſignification,
'by little and little they learned to *articulate*
'*their Words.*' BIBLIOTH. *B.* 1.

PLU-

SECT. III.

PLUTARCH attributes the Invention of Language to *Paſſion* and *Calamities*.

Ibid. (d)

'IT IS probable that the firſt want of Words, 'and neceſſity of articulate Speech, aroſe among 'Men, when they had a mind to explain and 'point out to one another the things that hap-'pened to them; and to ſignify who were the 'Perſons concerned; and chiefly when they had 'the *Paſſions* and *Diſaſters* of Life to deſcribe, 'and were to tell who had ſuffered theſe *Diſ-'aſters*.' PLATONIC *Queſtions*.

* * *

THAT a looſe kind of *Verſe* is uſed among the *Arabs* and *Moors* in common Converſation, is evident from their Hiſtories, of which the following is an Example from that of *Granada*; it is the Speech of a Caliph to one of his Captains.

P. 40. (f)

ABENAMAR! Thou'rt a Moor,
Of the noble Mooriſh Race;
When thy Mother ſuch thee bore,
Mighty Signs that Day took place:
On that Day the Sea was calm;
On the full Moon too it fell;
In ſuch Signs whoſe Birth is fallen,
No Untruth ſhould ever tell.

And this, of the ſame kind;

REDUAN!

SECT. III.

REDUAN! Thou muſt remember
How thou plighted haſt thy Word,
To make the City Iân *ſurrender*
In a Night won by thy Sword.
Reduan! *if thou prevail,*
Then I'll double all thy Pay:
But, Reduan, *if thou ſhalt fail,*
In Granade *thou muſt not ſtay.*

* * *

NECESSITY is the Mother of *Invention.*

—— Nature *firſt taught* 41.(h) 42.(i)
The human Tongue to form its various Sounds,
And eager Want *extorted every Name.*
LUCRETIUS.

'THERE was a time, ſays *Cicero*, when 42.(i) 42.(k)
'Mankind, like the Beaſts, ſtrayed wild in the
'Woods, and were ſuſtained by the ſame ſort
'of Food as the Beaſts feed upon. Hardly did
'they manage any thing by Art or Contrivance,
'but all by ſtrength of Body and plain Force.
'No Inſtitution of Religion, nor Precept of
'human Duty was known or regarded: no
'regular legal Matrimony between the Sexes;
'nor had any Man yet ſeen Children whom he
'could call his own. The Benefits of Property
'ſecured by equal Law were not heard of: ſo
'that *blind Deſire* being uncontrouled in their

SECT. III.

'Minds, hurried them on through a Maze of 'Ignorance, and to accompliſh its Ends uſed 'nothing but the moſt pernicious of all Me-'thods, *open Violence.*

Of INVENTION.

IT is of ſuch Ages that old *Eſchylus* ſays,

P. 43. (l) *In early Times, Men ſeeing, ſaw in vain;*
Hearing, they heard not; but like empty Forms
Of fleeting Dreams, they dragg'd their vagrant Life,
By chance, thro' Good and Bad.——

But nothing can be more remarkable than the Character given of the *firſt Mortals* by the acuteſt of the Philoſophers, which at the ſame time preſerves the *Tradition* concerning the Origin of the human Race.

43. (k) 43. (l) 'IT is probable, ſays he, that the *firſt Men*, 'whether produced from the *Earth*, or eſcaped 'from ſome general Deſolation, were all much 'of the ſame kind; *low, vulgar People*, without Underſtanding; in the ſame way as we 'commonly characterize thoſe we call *ſprung* '*from the Earth.*'

ARISTOTLE's Politic. B. 2.

* * *

WHEN *Danaus* and his fifty Daughters fled from their native Country *Egypt*, they landed ſupplicants in *Greece*. The Prince of *Argos*, hearing that a Company of Strangers were come aſhore

aſhore on his Coaſt, went out to ſee who they were; and to the firſt Perſon who addreſſed him, and aſked Whether he was a Herald, or the Ruler of the Land himſelf? he condeſcended to give this Anſwer: SECT. III.

From great Pelaſgus, *ancient and Earth-born,* P. 44 (n)
I draw my high Deſcent, this Nation's Founder.
And the Pelaſgic *Tribe, juſtly ſo call'd*
From my great Sire, poſſeſſes all this Land:
My Sway extends whence Algus *rolls his Stream,*
And limpid Strymon, *to the ſetting Sun.*
Eſchylus' SUPPLICANTS.

* * *

THE *Iſland Crete* was among the firſt civilized States of *Greece*, and the Mother of many Colonies. The Reaſon of this is inſinuated by *Ariſtotle*, when he ſays, in the ſecond Book of his *Politics*: 'The *Iſland Crete* is ſtretched out 44 (m) 45. (o)
'towards *many Seas*; the *Greeks* being almoſt
'wholly ſettled upon the *Maritime Coaſts.*'

IT IS a very ancient Obſervation, that Men baniſhed from their native Countries have made a greater Figure abroad, than they would have done in full Proſperity at home. *Misfortunes* rouſe a generous Mind, and call forth that Virtue, which Plenty and Idleneſs for the moſt part lull aſleep.

'IN THE Age when theſe things happened, 45. (o) 45. (q)
'that is, when the Weſtern Parts of *Europe* re-
'ceived the greateſt Improvements, the Men

SECT. IV.

'who were under the public Diſpleaſure in 'Aſia, *Egypt*, or the other barbarous Countries, 'came to GREECE; and both pretended to, 'and obtained the Government of the chief 'Grecian Cities. Thus *Danaus*, being baniſhed 'from *Egypt*, came and poſſeſſed *Argos*: *Cad-* 'mus from *Sidon* reigned over *Thebes*: The 'Carians were poſſeſſed of the *Iſlands* in the 'Archipelago; and *Pelops* the Son of *Tanta-* 'lus was Maſter of the whole *Peloponneſus*.'

SECTION IV.

DIODORUS the *Sicilian*, after having explained the natural Signification of the Allegory of *Bacchus*'s being the Son of *Jupiter* and *Ceres*; or of Wine's being the Production of *Earth* and *Moiſture*, adds theſe Words, which plainly ſhew the Nature and Tendency of the

P. 50. (b) *Orphic* Inſtitutions:— 'Of the ſame Nature with 'theſe Allegories are the things which are ſha- 'dow'd out in the *Poems* of *Orpheus*; and like- 'wiſe the things which are ſignified in the *reli-* 'gious Rites, (preſcribed by the ſame Perſon:) 'But it is not lawful for thoſe who are not *ini-* 'tiated to enquire into the particular Meaning 'of every Rite.' BIBLIOTH. Book 3.

THE following Line of *Orpheus* is applied by *Juſtin* the Martyr to one of the greateſt Myſteries

ſteries of our Religion, becauſe the *Greek* Term ΛΟΓΟΣ meaning frequently *Tradition*, ſignifies alſo the WORD. SECT. IV.

Fixing thy Eye upon the divine Tradition, *attach thy ſelf to it.* P. 51. (c)

* * *

THE *Times* preceeding the *Trojan* War, about the Age of *Hercules* and *Theſeus*, and the People of that Generation, are thus characterized by the knowing *Plutarch*: 'Theſe *early Times*, 53. (e)
'ſays he, produced Men unwearied in Toils, 53. (f
'and almoſt ſupernaturally robuſt, in Feats of 'Hand, Swiftneſs of Foot, and Strength of Body; but who made no good or humane Uſe of 'theſe wonderful Endowments;—*Inſult* was 'their Inclination, and *Violence* their Delight; 'their ſuperior Strength ſerved no other End, 'than to maſter and cruelly deſtroy every Perſon and Thing that fell in their way: But 'as for Love to Mankind, Juſtice, Equity and 'Humanity, theſe they thought were commended by the greater part only, becauſe they 'wanted *Courage* to do an Injury, or were apprehenſive of *receiving* one: And therefore 'imagined that *they* had nothing to do with 'thoſe Virtues, who were able to take by force 'whatever their Heart deſired.'

Life of THESEUS.

SECT. IV. THE *Greeks* had no well digeſted Body of Laws, or Plan of a civil Conſtitution before *Onomacritus*. So *Ariſtotle*, in the firſt Book of his *Politics*:

P. 54. (f) 54. (g) "*ONOMACRITUS was the firſt Man who* "*became ſkilful in framing a Policy.*" And the ſame Philoſopher in the ſecond Book ſays, *Ibid.* (g) that 'the ancient Laws were extremely *ſimple* 'and *barbarous*: For the *Greeks* of old went 'conſtantly armed, and *bought* and *ſold* their 'Wives one Tribe from another; and that all 'the Remains of the ancient legal Eſtabliſh-'ments up and down *Greece* are throughly '*ſimple*, and adapted to *rude uncivilized* Man-'ners.'

* * *

STRONG and *honeſt* Sentiments for the moſt part produce fit Words to expreſs them: 'Even 55. (h) 56. (i) '*Tiberius*, ſays *Tacitus*, the great *Diſſembler*, 'who at other times was lockt up and collect-'ed within himſelf, whoſe Words ſeemed to 'come from him as it were *ſtruggling* for Ut-'terance, ſpoke with great *Eaſe* and *Fluency*, 'whenever he thought fit to be merciful, and 'pardon a Criminal.'

THE early Authors in any Country commonly write in the plain ingenuous Style of their firſt Simplicity; which is one great Reaſon why moſt

why moſt Nations are ſo delighted with their ancient Poets. Thus *Horace:* SECT. V.

The oldeſt *Writers of the* Grecian *Train*
Are ſtill the beſt.— Letter to AUGUSTUS. P. 56 (l) / 56. (k)

* * *

A pretty Rogue *and* Stateſman *wiſe*, Ibid. (k) / Ibid. (l)
You fain would have us deem Ye;
At once t'attract the Ladies *Eyes*,
And make the Men *eſteem Ye.*
But, Cotta, *e'er ſince Men were made*,
A very pretty Fellow,
Who ſtrutts in Toupée and Brocade,
Is but a little Fellow. MARTIAL.

SECTION V.

WHEN THE Cardinal *Richelieu* had obliged the *French* Academy to cenſure the CID, a Tragedy of the celebrated *Corneille*'s, the Author wrote a Letter to the Cardinal's Favourite Mr. *de Boiſrobert*, where he tells him, 60. (b) / 61. (b)
'I wait with great Impatience for the Sentiments of the Academy, that I may know 'what I am to follow hereafter: Till then, I 'muſt have a Diffidence of every thing I write, 'and dare not employ a *ſingle Word* without 'Dread of its being condemned.'

SECT. V.

* * *

ONE of the ſtrangeſt things that ever happened in the Courſe of the *Roman* Juſtice, was the Abſolution of the infamous *Pub. Clodius*. He was accuſed of a complicated Crime of *Sacrilege* and *Adultery*; having debauched *Ceſar*'s Wife in the midſt of the moſt ſolemn Sacrifice to the *Bona Dea*, at which no Male Creature could be preſent without *Profanation*. *M. Craſſus*, the ſame who afterwards periſhed in *Parthia*, undertook his Defence; — and 'in two 'Days time, ſays *Cicero*, imploying only one 'Slave, and he a Ruffian too from the Bear-'Garden, he accompliſhed the whole Affair. 'He ſent for the Judges to his own Houſe; he 'promiſed, he prayed, he gave vaſt Preſents: 'And beſides, (good Gods! what are we come 'to!) ſome of the Judges were to have *Nights* 'of certain Ladies, and to be *introduced* to ſome 'noble Youths, as an *Addition* to their Bargain.'

P. 63. (d) 65. (d)

LETTERS to *Atticus*.

* * *

ABSTRACT *Knowledge* acquired by Speculation is generally the Product of Leiſure and Quiet: 'The *Sciences*, according to *Ariſtotle*, 'were invented in thoſe Nations, where Men 'were moſt at Leiſure: Wherefore the *Ma-'thematical* Arts were firſt brought to a Bearing 'in

65. (f) 66. (f)

'in *Egypt*; for there the Tribes of the Prieſts SECT. VI.
'were left almoſt idle.
Larger METAPHYS. B. I.

* * *

PLINY relates of *Parrhaſius*, that among other curious Subjects, he painted likewiſe the People of *Athens*, and by a very ingenious Repreſentation: For he wanted to repreſent them changeable, paſſionate, unjuſt and inconſtant; and at the ſame time exorable, merciful, compaſſionate; haughty, humble; courageous, cowardly; and all theſe things *at once*. P. 67. (g) 68. (g)

TO THE ſame Purpoſe the ingenious and eloquent *Sperone Speroni* puts the following Picture of Life in the Mouth of the Goddeſs *Uſury*, in his admirable Dialogue upon that Subject:
'The Comic Poets, ſays he, in order to inſtruct 69. (h)
'us in the Ways of the World, repreſent upon the Stage, Marrying, Feaſting, Pimping,
'Whoring, Thieving, Sharping, Lying;——
'Loves, Hatreds, Brawls, juſt ſuch as you
'Men are employed in every day of your Lives.'

SECTION VI.

'THE *Stars*, ſays the learned Father *Boſſu*, 75. (c)
'and chiefly the Signs and Planets, are 76. (e)
'(under God) the ſecond Cauſe of *Manners*
'among

SECT. VI. ‘ among Men: The Poet ſhews the Power they ‘ have over the Tempers of Men, when—*&c.* ‘ It is thus that *Virgil* caſts the *Horoſcope* of ‘ the *Roman* Empire at its Nativity.

Of EPIC POETRY, Book 4.

IF THE Father's whole Treatiſe had been of a-piece with this Paſſage, it had not met with the Approbation of the Learned. The Influence of the *Stars* upon Human Affairs has been by turns the Subject of Admiration and Ridicule. Thus the Satyriſt:

P. 75. (f) 76. (f) *O, there's ſtrange Difference, what Planets ſhed*
Their Influence on the new-born Infant's Head.
'Tis Fate that flings the Dice; and as ſhe flings
Of Kings makes Pedants, and of Pedants Kings.
What made Ventidius *riſe? and* Tullius *great?*
But their kind Stars, *and hidden Power of Fate?*

Mr. CH. DRYDEN.

* * *

THERE is a curious Queſtion propoſed by *Velleius Paterculus*, a *Roman* Hiſtorian, " Why " the greateſt Maſters in every Art and Science " have always appeared in the ſame *Period* of " Time, and as it were in *a Cluſter?*" He an-
76. (i) 77. (k) ſwers it by this Maxim; *That what we ſtudy with the greateſt Deſire, naturally gains the Summit; and it is difficult to arreſt Perfection in any thing; and what cannot advance, naturally*

goes backward.—This the Author of the *Enquiry* calls *talking a little ſtrangely*; and approves rather the aſcribing it to *Emulation*: For the Prevalency of which he produces theſe two Lines of *Heſiod:* SECT. VII.

Potters *and* Joiners *grudge at every Brother,*
And Bards *and* Beggars *envy one another.* P. 76. (i) 77. (i)

But it is only the THEORY of *Manners*, and the different *Periods* of their PROGRESSION that account fully for this ſurpriſing but natural Event.[a]

SECTION VII.

THE Admiration raiſed by *Homer*'s Writings has occaſioned great Search to be made into every Circumſtance relating to their Author: Particularly it has raiſed a Curioſity to know, who had the Honour of *forming* ſuch a Mind, and *teaching* the Man, who has ſince proved the Inſtructor of the World?

'ANCIENT Hiſtory, ſays the Biſhop of *Theſſalonica*, has handed down *Phemius* as the 'Maſter of the Poet; and repreſents him to 'have been a *wiſe* Man, and ſtruck with 'the *Muſes*. —— *Phemius* was a Philoſopher, 'which was likewiſe the Character of every 'Bard. He is ſaid to have wrote a Poem,—— 81. (a) 82. (a)

'THE

[a] See Page 13, 52, and 70, of the ENQUIRY into the Life and Writings of *HOMER*.

SECT. VII. 'THE RETURN *of the Princes, who came home with* Agamemnon *from* Troy.'

EUSTATHIUS on the *Odyſſey*, and PLUTARCH on *Muſic*.

* * *

THE *Propagation* of Religion and Arts over the Weſtern World, by their gradual Advancement from *Egypt* and the *Eaſt*, is one of the moſt entertaining Speculations in Learning. *Herodotus*, deſervedly called the Father of Hiſtory, ſays, 'That the Daughters of *Danaus* 'firſt brought this myſtic Rite (the *Theſmophoria* of *Ceres*) out of *Egypt*, and taught 'the Wives of the *Pelaſgi* to practiſe it: And 'that almoſt all the *Names of the Gods* came 'from *Egypt* into *Greece*.' EUTERPE.

P. 84. (d) 85. (d) 84. (f) 85 (f)

As TO the *Origin* of the ancient Theology, 'Some Pieces of it, ſays *Phornutus*, were compoſed by the *Magi* in *Babylon* and *Aſſyria*, 'others by the *Phrygians*, and many, as is 'well known, by the *Egyptians*.'

84. (e) 85. (e)

* * *

IT muſt appear a ſtrange *Aſſociation* of Characters to us, to hear of a *Lawgiver*, *Poet*, and *Divine*, all united in the ſame Perſon: Among the Ancients the *two laſt* Capacities were made ſubſervient to the *firſt*, and did real Service. They

They are ſo uſed ſtill by ſome Stateſmen, with this Difference, that it is in favour of a *Faction* for the moſt part, and by ſome *Under-Tools* that they apply them. When *Lycurgus* was travelling through *Greece*, viewing the Models of the ſeveral States, he found 'Thales *in* Crete, *a* 'Man *addicted to Poetry, and a Law-giver.* STRABO. SECT. VII. P. 85. (g) 86. (h)

" IN THE ſame manner the *Philoſophers*, as " well as the *Lawgivers*, at firſt publiſhed their " Opinions and their Sayings in Verſe, as we " find in *Orpheus* and *Heſiod.* PLUTARCH. *Ibid.* (h) *Ibid.* (i)

* * *

FIRST, Heaven *and* Earth, *and the wide wat'ry Plain,* 88. (o)
The Moon's *bright Orb, and all the* Starry *Train,*
A SPIRIT *inward feeds:*——
Infuſed throughout, this univerſal Soul
Revolves the Maſs, and animates the Whole.
VIRGIL.

A Boar *to Mother* Earth *they ſacrific'd;* *Ibid.* (r)
The Sylvan *God with* Milk *they plain appeas'd;*
But Flowers *and* Wine, *their better* Genius *claim'd,*
Mindful of tranſient Life.— HORACE.

IT

SECT. VII.

* * *

IT HAS been remarked, that the *fair Sex* are apter to *wonder*, and prove more ſuſceptive of *Rapture* than *Men*.—Accordingly they are obſerved to make quicker Proficiency when adopted into any Sect where theſe Paſſions prevail. They are *agitated* with more Eaſe, and they *propheſy* with greater Fluency than the ſturdier half of the human Race: This was very viſible among the Converts lately made by the *French Prophets*. And anciently at *Dodona*, *Delphi*, *Jupiter Ammon*'s in *Libya*, and indeed in moſt of the Oracles, it was not a *Prieſt* but a *Prieſteſs* who received the inſpiring Blaſt, and utter'd the *dark* Mind of the Divinity.

P. 87. (q) 88. (s) 'A CERTAIN *Woman*, ſays *Euſtathius*, *Phemonoe*, a Propheteſs of *Apollo*, is ſaid to be the 'Author of Hexameter or Heroic Verſe: And 'they ſay that the ſame Perſon, *Phemonoe*, was 'the *firſt* Pythia, or Prieſteſs of *Delphi*.

STRABO.

* * *

NOTHING can give a juſter Idea of the ancient *ſimple* Theology than theſe two Lines of *Pampho*'s, preſerved by *Philoſtratus*. They are addreſſed to the *ſupreme Being*, the firſt Principle of Life; tho' they ſeem particularly to reſpect the Power of *Vegetation*.

Great

SECT. VII.

Great Jove, *ſupreme of Gods, involv'd in Dung*
Of Horſe, and Sheep, and Mules!——

P. 88. (s) 89. (u)

Inſtead of which, with more Dignity, *Homer* has turned it,

Great Jove, *ſupreme of Gods, who high enthron'd,*
Inhabits Ether, *and compels the* Clouds! ——

* * *

'ORPHEUS, ſays *Plutarch*, appears not to 'have imitated any Man.'——He means as to his *Muſic*—But as for his *Philoſophy* he ſung

Ibid. (t) *Ibid.* (w)

The ineffable Neceſſity at firſt
Of hoary Chaos; *then all-teeming* Time,
Who couch'd in genial Furrows, numberleſs,
Brought forth his firſt-born Ether; *and with him,*
Of double Nature fram'd, reſplendent LOVE,
Illuſtrious from far; the Father fam'd
Of everlaſting Night: *Him Sons of Men,*
Late coming into Being, Phanes *call'd,*
Becauſe he firſt ſhone forth: *Then deep in Gloom*
The Progeny of pow'rful Proſerpine.
Theſe firſt he ſung; and laſt, the baneful Deeds
Of Giant-Monſters *wild, who early drop'd*
From Heaven down their dire productive Seed,
Whence ſprung the Mortal Race *that far and near*
Are ſpread inceſſant o'er Earth's boundleſs Face.

89. (x) 90. (y)

THE two firſt of the following Lines are a part of the ſame divine Poet's *Hiſtory of the* Creation

SECT. VII. ation *of the World,* preſerved by *Plato*; and the following are Teſtimonies of *Diodorus* the *Sicilian,* and of *Ariſtotle* concerning *him* and his Scholar *Muſæus*:

P. 90. (z) *Old Ocean firſt join'd in the flowing Band;*
91. (b) *And* Tethys, *ſprung from the ſame Mother, lov'd.*
PLATO.

90. (b) 'For according to *Muſæus*, "*To ſing is the*
91. (d) "*Delight of Men.*" ARISTOTLE.

Ibid. (c) 'He (*Orpheus*) compoſed that Poem which is
Ibid. (e) 'ſo much admired; and which is allowed to 'excel in vocal Harmony.' DIODORUS.

Ibid. (d) His remains, when gathered all together, were called the *Orphic Poems*: 'In thoſe Pieces cal-'led the *Orphic Poems*,' ſays *Ariſtotle* Book 1. of the SOUL.

91. (e) *OF ONE are all things made, and into ONE*
92. (g) *are they all to be reſolved*;—was the firſt Principle of *Muſæus*'s Philoſophy. LAERTIUS.

* * *

Ibid. (h) *ELIAN* affirms, 'That there was one *Sya-*
Ibid. (k) 'grus a Poet, after *Orpheus* and *Muſæus*, who 'is ſaid to have *firſt* ſung the *Trojan War*, hav-'ing firſt laid hold of that mighty Subject, and 'dared to tread in this unbeaten Road.' But *Diogenes Laertius* ſays 'he was contemporary 'with *Homer*, and his Rival while alive; as
Ibid. (i) 'Xenophanes was his Enemy after his Death;
93. (l) 'who

'who alſo wrote againſt *Heſiod* and *Homer* in 'Elegies and Iambics, ſneering at the things 'they have ſaid concerning the Gods.' SECT. VII.

* * *

AMONG the oldeſt Pieces of Poetry in the World were the ſolemn *Hymns*, ſung at the high Feſtivals in the ancient Temples. *Delos* was one of the earlieſt religious Settlements in *Greece:* The Hymns ſung there were not compoſed by any native *Greek*, but by one OLEN a Foreigner. 'This *Olen*, ſays *Herodotus*, coming from *Ly-* 'cia compoſed the oldeſt Hymns that are ſung 'at *Delos*.' And to the ſame purpoſe *Pauſa-nias* ſpeaks of "*Olen* the *Lycian*, as the Man "who compoſed the *moſt ancient* Hymns in "*Greece*." P. 92 (m) 93. (o) *Ibid.* (n) 93. (p)

THE *Statue* of *Apollo* in this Temple was very ancient, and had ſome peculiar Emblems. *Plutarch* upon the Authority of *Anticles* and *Iſtrus*, two old Hiſtorians, relates that it had a *Bow* in one Hand, and with the other ſupported the *three Graces*, who held each an Inſtrument of Muſic, one a *Lyre*, another a *Flute*, and the third a *Syrinx* or *Pipe*; as to the Antiquity of it, continues the ſame Author,—'This 'Statue is ſo old, that the Makers of it are ſaid 'to be of that Generation of Men, who were 'contemporary with *Hercules*.' *Ibid.* *Ibid.*

Plutarch of MUSIC.

SECT. VII.

* * *

THE *Hiſtory* of the Invention of *Arts* has employed many curious Pens. 'Some of the
P. 93. (q) 94. (s) 'Arts, according to *Plato*, diſcovered themſelves 'to *Dædalus*, ſome to *Orpheus*, ſome to *Pala-* 'medes; the Laws of Harmony were found out 'by *Marſyas* and *Olympus*; and the Lyre by 'Amphion.' LAWS. Book 3.

Ibid. (r) Ibid. (t) 'MUSIC, according to *Pliny*, was invented 'by *Amphion:* The Pipe and common Flute 'by *Pan*, the Son of *Mercury*: The *German* 'Flute by *Midas* in *Phrygia*; the double Flute 'by *Marſyas* in the ſame Country. The *Lydi-* 'an Meaſure was the Invention of *Amphion*; 'the *Dorian* of the *Thracian Thamyras*; the 'Phrygian of *Marſyas*. A Lute was firſt 'framed by *Amphion*, others ſay by *Orpheus*, 'others by *Linus: Terpander* uſed it with ſeven 'Strings; *Simonides* added an eighth; *Timo-* 'theus a ninth. *Thamyras* firſt played on the 'Lute without ſinging; *Amphion* firſt ſung to 'it, others ſay *Linus: Terpander* firſt compoſed 'ſongs to it. But *Dardanus* the *Træzenian* was 'the firſt Man who ſung to a Flute.'

NATURAL HIST. Book 7.

* * *

EVERY BODY knows that the greateſt *Maſters* in Muſic have each of them their peculiar MAN-

MANNER, as much as the Painters, Poets, or Profeſſors of any of the nobler Arts. The Ancients, whoſe Muſic was not ſo wild and irregular as ours, had marked theſe ſeveral *Manners*, as they were fitted to this or the other *Paſſion*, and diſpoſed the Hearers to ſuch a particular *Temper of Mind*; and knew them by the Name of their Inventor, or of the *Nation* where they were principally practiſed. Thus, ſays *Pollux*, 'The Meaſures of *Olympus* and *Marſyas* 'are the *Phrygian* and *Lydian*, and the funeral Tunes are particularly the Invention of *O*-'*lympus*.' And *Ariſtotle* affirms, 'that *Olym*-'*pus*'s Airs are allowed by all to make Men '*enthuſiaſtic*:'——and a little afterwards ſpeaking of the different *Harmonies* and their Effects, he ſays, 'The *Phrygian* Meaſure raiſes 'us to *Enthuſiaſm*,' ſo that *Olympus* appears to be the Author of it.

SECT. VII.

P. 94. (u) 95. (x) *Ibid.* (x) 95. (z)

BUT the fulleſt Teſtimony is given by *Plutarch*.

"OLYMPUS, ſays he, appears greatly to "have promoted Muſic, by introducing ſome "things that never had been invented, and were "wholly unknown to thoſe before him; and "particularly he appears to have been the Au"thor of the noble Species of the *genuine Gre*"*cian Muſic*."

95. (y) 96. (a)

SECT. VII.

* * *

'THERE was an Heroic Poem, extant be-
Ibid. (d) 96. (f) 'fore *Homer*, written by *Orœbantius* of *Træ-*
'*zen*, as the *Træzenian* Records relate; and
'there is another, who is ſaid to have lived be-
'fore *Homer*, *Dares* of *Phrygia*, whoſe *Phry-*
'*gian-Iliad* I know is preſerved till now.' So
Elian affirms in the eleventh Book of his va-
Ibid. (e) 96. (g) rious Hiſtory; and likewiſe 'That *Meliſander*,
'the *Mileſian*, wrote the Battle of the *Lapithæ*
'and the *Centaurs*; an Action of great Fame in
'the early Ages of *Greece*.'

* * *

IT ſeems to be a bold Aſſertion of the Au-
thor of the *Enquiry*, "That the ancient My-
"thology is a Syſtem of the Univerſe digeſted
"and wrought into an Allegory: a Compoſi-
"tion made up of infinite Parts, each of which
"has been a Diſcovery by itſelf; and the
"Cloathing them with Fable, and the putting
"them together, a Work of Ages, and the
"conjunct Effort of *Politics* and *Philoſophy*."
But hear a Promiſe of one of their great Sages to
a Diſciple;

99. (b)

Of Gods immortal, and of mortal Men,
Th' eternal Combination *Thou ſhalt know,*
By which each thing above, and each below,
Is held, and govern'd—— PYTHAGORAS.

FROM

FROM the firſt Inventors of this fabulous Wiſdom, *Phornutus* ſays that *Heſiod* has taken his Mythology: In ſpeaking of the Nature of *Saturn*, 'He is of Opinion that the Explication 'given of it by *Heſiod* might be ſtill more com- 'pleat; he (*Heſiod*) having borrowed things 'from *more ancient* Authors, and added the 'moſt fabulous part of the Story himſelf; by 'which means it has happened, that the greateſt 'Part of our *Theology* has been ſpoiled. SECT. VII. P. 100 (m) 101. (q)

* * *

HORACE, in his elegant Way, has given a ſuccinct Hiſtory of the Riſe and Progreſs of Poetry, and of the various Subjects to which it has been applied, with that Juſtneſs of Thought, and happy Conciſeneſs of Expreſſion, which ſo fairly diſtinguiſh him among the Poets.

——The Wiſdom firſt in vogue, *Ibid.* (n) 101. (r)
Was to mark out, diſtinct, the ſacred Bounds
Of Public *things and* private, holy *and* common;
And faſhion by Degrees a Common-Weal:
To ſtop promiſcuous Luſt, give Marriage Rules,
Found ample Cities, and carve Laws in Cedar.
Thus Fame and Reputation firſt accrued
To Bards *inſpir'd, and brighten'd every Song:*
A Race divinely wiſe. In order next
Homer *appear'd, diſtinguiſh'd.——*

Letter to the PISO's.

SECT. VII.

* * *

WHEN *Eneas* had entered the Mouth of the *Tyber* with his Fleet, and received the promiſed Omen of his being arrived at the happy Land deſtined by Fate to be the Seat of his Kingdom, he ordered Libations to *Jupiter*, and Prayers to the *Manes* of his Father:

P. 102. (s) *His Temples with a leafy Bough he bound,*
And firſt the Genius *of the* Place *ador'd:*
Then Mother-Earth, *the firſt of Gods; and* Nymphs
And Rivers *yet unknown: Then ancient* Night,
With all her ſhining Train. *In order next*
T' Idean Jove *and* Cybele *he pray'd:*
And laſtly, lowly bending, he invok'd
His Parents, one *from Heaven, and* one *from Hell.*

THIS Account of *Eneas*'s Prayer gives a Compendious View of the ancient *Syſtem* of Theology; and ſhews "that the *Univerſe* and its "*Parts*, or the Appearances and Powers of *Na*-"*ture*, mixed with the *Manes* of their depart-"ed Friends, were the real Objects of their "Worſhip."

SEC-

SECT. VIII.

SECTION VIII.

'ON THE old Altar of *PAN*, ſays *Sanna-* P. 105.(b)
'*zaro* in his delightful Paſtoral the *AR-* 107.(b)
'*CADIA*, there hung two large Tablatures of
'Beech, full of ruſtic Characters, which con-
'tained their ancient Laws, and Inſtructions for
'the *Paſtoral* Life. In *one* you ſaw marked
'all the Days of the Year; the Changes of the
'ſucceeding Seaſons; and the Inequalities of
'Night and Day: Along with theſe were the
'*Prognoſtics* of the Weather; and what Days
'of the Moon are lucky, and what unlucky for
'the Works of Men: And what every Perſon
'in every Hour ought either to follow or to
'ſhun, in order not to treſpaſs againſt the Will
'of the Gods, as far as it can be obſerved and
'known.——In the *other*, you read what kind
'of Management was proper for the *Flocks*; of
'what Make you ought to chuſe your Cow
'and Bull; their Years fit for Breeding, *&c.*'
And the ancient Prieſt of the God had per-
'fect Knowledge ——— 'of the Heaven, the
'Earth and the Sea; the unwearied Sun, and
'the growing Moon; and of all the Stars with
'which the Heaven is arrayed; and conſequent-
'ly, could tell the Seaſons of Plowing, of Reap-
'ing, of dreſſing the Vines, and planting the

SECT. VIII. ‘ Olives; of grafting the Trees, and enriching ‘ them with Boughs not their own.’

* * *

IT HAS been already obſerved that there was a *Family* in *Chios*, one of the fineſt Iſlands of the *Archipelago*, who called themſelves *Homeridæ*, or Children of *Homer*. They were *Rhapſodiſts* by Profeſſion, and wandered all over *Greece*, ſinging their Parent's Verſes. It was their pious Cuſtom to uſher in their Performance with a Prayer to *Jupiter*; to which *Pindar* alludes in the Beginning of his ſecond *Nemean* Ode.

P. 106 (c) 108. (c)

Whence Homer's *tuneful Race*
Begin their divine Song;
(*Songſters they moſtly are of flowing Verſe*)
From mighty Jove, *to whom theſe Games belong*;
So the Champion of the Field, &c.

* * *

THE *Age* and *Country* of *Homer* have been the Subjects of great Diſputes among learned Men; and particularly it has been a Matter of high Debate, whether *Heſiod* and *He* were Cotemporaries?——if they were acquainted?——if they met at any of the *Grecian* Feſtivals, and ſtrove for the Prize of Poetry? A Commentator upon

upon *Pindar* has preſerved theſe three Lines of *Heſiod*, which, if genuine, determine the Queſtion: SECT. VIII.

In Delos *firſt*, Homer *and I, young Bards,* P. 109 (g) 111. (.)
In youthful Hymns, alternate, tun'd our Song;
To ſing Latona's *Son, awful and bright.*

* * *

IN THE Ruins of a *Roman* Building near the *Baiæ* in *Italy*, the following Inſcription was found on a large Piece of Marble, which has probably been the Portal of a Bath, or ſome Apartment of Pleaſure:

BALNEA, VINA, VENVS, CORRVMPVNT CORPORA NOSTRA:
SED VITAM FACIVNT BALNEA, VINA, VENVS.

Baths, Women, Wine *our Health deſtroy,* P. 110 (l) 112. (l)
And cut Life's ſcanty Line:
But what has Life, or Health of Joy,
Without Baths, Women, Wine?

* * *

MODERN *Poetry* took its Riſe, they ſay, from that of the *Moors*, who firſt brought Rhime into *Europe*. It appeared firſt in *Provence*; a happy Soil and Climate, where the *Roman*

SECT. VIII. *Roman* Language had taken deepeſt Root, and which being mixed afterwards with the Northern Tongues, produced that *flowing Dialect* uſed by their Poets, whom they called *Trovadores* or *Troubadours*; as if they had ſaid *Contrivers* or *Inventers*. The Name is ſtill known and uſed in *Spain*. " All the Knights-Errant " of the laſt Age, ſays *Cervantes*, or by far the " greateſt Part of them, were great *Trovadores*, " (Inventers of Songs and Verſes) and great *Mu-* " *ſicians*." DON QUIXOTE.

P. 112 (o) 114. (o)

* * *

112. (p) 115. (p) THE Character of a *real* Poet from *Juvenal*.

The Man whoſe noble Genius is allow'd,
Who with ſtretch'd Pinions ſoars above the Crowd,
Who mighty Thought can cloath with manly Dreſs;
He whom I fancy,—but can ne'er expreſs;
Such, *ſuch a Wit, tho' rarely to be found,*
Muſt be ſecure from Want, *if not abound.*
Nice *is his* Make: —*no Hardſhips can he bear,*
Avoiding Buſineſs, and abhorring Care;
He muſt have Groves, and lonely Fountains chuſe,
And eaſy Solitudes to bait his Muſe;
Unvex'd with Thoughts of Want.—The Human Mind
Two Cares *admits not.*— Mr. CH. DRYDEN.

PLATO

PLATO calls a Mind fit for Poetry, ΨΥΧΗΝ ABATON; a *Soul untrod.* It is opposed to what our *Shakespear* calls, a Mind *beaten* and *hackney'd* in the Ways of Men. SECT. VIII. P. 114 (r) 116. (r)

* * *

IT IS a *curious* Observation made by *Velleius Paterculus*, " That the Cities (of *Thebes* and " *Lacedæmon*) two of the first States in *Greece*, " were Soils quite barren of Poetry and Learn- " ing; excepting that *Thebes* had been made " famous by *Pindar*'s single Voice: For it is " without Foundation that the *Lacedæmonians* " claim *Alcman* as their Town's-Man."——— This Observation is employed by the Author of the *Enquiry*, to prove ' that a Mind strictly ' moulded by *Forms* and *Discipline* is incapable ' of sublime Poetry, which is the most exten- ' sive Imitation of Men and various Manners. ' The Order of a Town, he says, *eludes* the ' Passions;—the Restraints of it *blunt* them, and ' consequently cramp both Fancy and Expres- ' sion.' 11S. (u)

NOTHING can be more just than the following Character of *Homer*'s *Manner* and *Style* given by *Plutarch*; and nothing more opposite to the ordinary well-known *Round* of a Town-Life.

SECT. VIII.

P. 118. (d) 121. (b)

'THE whole ſtrain of his Narration, ſays he, is *marvellous*; and the Texture of Accidents in his Poem is wrought up in the *paradoxical* and *fabulous* Manner. This is done to fill thoſe who read it with *Anxiety* and *Wonder*, and ſtrike thoſe who hear it with *Aſtoniſhment*. It is only to gain this End that the Poet ſometimes quits Probability and Truth: As when he equips his divine Perſons with *too many* Attributes, or gives them an Action or Sentiment that *out-ſhoots* the Allegory.'

* * *

THE POET has deſcribed the Condition of a Man *refreſhed* and *warmed* after great Fatigue, we may ſuppoſe from *Experience*.

120. (h) 124. (f)

——*When Miſeries are paſt,*
Pleaſure abides the Man, who many a Step
Thro' Toils and Dangers took.——

TO THE ſame Purpoſe *Juvenal* ſays pleaſantly, that it was after a *full Meal* that *Horace* raiſed the *Bacchic* Shout,—EVOE![a]

124 (p) 128. (n)

* * *

THE USE of *Fable* is to adorn and illuſtrate *Truth*; as a Cipher added to a Number enhances

[a] See Page 231 of Edition I. and 240 of Edit. 2.

hances its Value, and the Light of a Picture is increaſed by the Shade. *That* natural Faculty of the human Soul which *Plato* ſays is always pregnant with Wiſdom and Thought; *that* productive Power out of which our Lord *Bacon* ſays *Invention* ſtreams more divinely into the Minds of young Men, was called by the ancient Poets an *Inſpiration from Heaven.* The Effects of it in their Works were ſo delightful and ſtrange, that the Pretenſion was admitted by the Public; and it was univerſally allowed, *That their Verſes were the Dictates of Divinity.* SECT. VIII.

WHEN the cautious and couragious *Ulyſſes* after much wandering had at length reached his native Iſle, he heard that during his long Abſence the young Men in *Ithaca*, and from all the neighbouring Coaſts, had come in great Numbers as Suitors to his Lady; and taken Poſſeſſion of his Houſe; and at laſt were grown ſo arrogant, confiding in their Numbers and the Probability of his Death, as to command like Maſters his Poſſeſſions, and conſume their Produce; feaſting every Day at his Expence, and killing his Sheep and Oxen, and drinking his Wine at their Pleaſure.

AS ALL the Troops he had carried with him to *Troy*, were either killed in the War or had periſhed at Sea, he did not think it adviſable to diſcover himſelf, at his firſt Landing, to ſuch a Band of rude Inmates as were then revelling in his

SECT. VIII. his Palace: But diſguiſing himſelf like an *old Beggar*, he came firſt ſtroling to the Cottage of his Herdſman *Eumæus*, with whom he ſtaid three Days and three Nights, and made himſelf known to his Son *Telemachus*, now come of Age:—Then in the ſame Diſguiſe, he went to Town to his own Habitation; where perſonating a poor wandering Stranger, his Queen, the famed *Penelope*, was inclined to ſee him, that ſhe might enquire, Whether in his wandering he had heard no News of her Lord? and according to the Simplicity of theſe Ages, bid the chief Herdſman call him to her Preſence. *Eumæus* told her, "that the Stranger had heard "of *Ulyſſes* in *Theſprotia*; that he was a Man "of the moſt entertaining Converſation;—for "that he having kept him three Days and three "Nights in his Hovel, had heard him recount "many of his Adventures; and while he was "ſpeaking, continued he,

P. 127. (r) 131. (r)

——I liſten'd pleaſed,
Juſt as a Man drinks up a Poet's *Song,*
Who from the GODS *can ſing, and whom* they *teach*
Words raviſhing to Men:—Amaz'd they ſtand,
They gaze, and liſten huſh'd, and dread the End.

THIS and the following Authorities, are produced to prove the general Reception of that Opinion, 'That the ancient Bards were *God's*

'*Mi-*

'*Miniſters*, and ſung only as they were inſpired SECT.
'from above; and as ſuch that they were highly VIII.
'honoured and reverenced by the People'. Of another of the ſame Profeſſion *Homer* ſays,

Ibid. (s)
Ibid. (s)

——*New Strains of Verſe*
He freely ſtrikes, and follows bold his Flame:
Nor is the Bard to blame; *'tis* Jove *who prompts,*
And gives to Mortals, as he wills to each.

And *Alcinöus* the *Pheacian* Prince, at a grand Entertainment ſays to a Servant,

Ibid. (t)
Ibid. (t)

——*But call the Bard divine*
Demodocus, *whom* GOD *hath bleſt with Song,*
To chear Mankind; in whatſoever Strain
His Genius takes the Looſe.——

And when he was come,

Ibid. (v)
Ibid. (v)

Th' indulgent Muſe allow'd *the Bard to ſing*
The Deeds of Men.——

TO THE ſame Purpoſe a modern Poet, the Author of the admired Paſtoral *Paſtor Fido*,

P. 128. (y)
132. (x)

That Part of Us which ſees and knows,
Is not our *Virtue, but it comes from* Heav'n:
Heaven gives at Pleaſure, and Heaven takes away.

SEC-

SECT. IX.

SECTION IX.

'THE *Egyptians*, ſays the moſt learned 'Author of *The divine Legation of* 'Moſes *demonſtrated*, like all other People, in 'their Deſcriptions of the *Other* World, uſed 'to reſemble it to ſomething they were well 'acquainted with in *this*. In their funeral 'Rites, which, as we obſerved, was with them 'a Matter of greater Moment than with any 'other Nation, they uſed to carry their Dead 'over the *Nile*, and through the Marſh of '*Acheruſia*, and there put 'em into Subter-'raneous Vaults.'

FROM this Progreſs the Author of the *Enquiry* ſeems to think that *Orpheus* and *Homer*, and the *Poets* who copied from them, borrowed their Deſcription of the *Paſſage* of departed Souls to Hell; and quotes theſe remarkable Lines of *Homer* in ſupport of it. They contain an Account of the Paſſage of the Souls of the ſlaughtered Woers, whom *Ulyſſes* had ſlain, and whom *Mercury* was conducting on their dreary Journey.

P. 131. (c) 136. (c)

They paſs'd the candent Rock, *by* Ocean's *Streams*;
Then thro' the ſolar Gates, *and Land of* Dreams
They travell'd quick; *and reach'd the* flowery Mead,
Where Souls inhabit, Fantoms of the Dead.

The

SECT. IX.

* * *

THE LADIES in *Egypt*, as they are in all poliſhed luxurious Countries, were true Judges of their own Pleaſures,——and had no ill Talent at inventing new ones. The beauteous *Helen* ſeems to have been a favourite among them, and to have been let into the Secret of their *Ointments*, *Perfumes*, *beautifying Fluids*, and *cordial Drops to baniſh Melancholy:* For a Woman, ſo accompliſhed both in Body and Mind, could not miſs of a favourable Reception in ſuch a Country, eſpecially when her Charms were heightened by *Diſtreſs:*

A charming Woman ne'er can weep in vain;— P. 134 (g)
When from her Tongue dear ſoft Deluſions trill, 139. (i)
Her balmy Lips ſend forth a golden Chain,
That leads us willing Captives at her Will.

TASSO.

* * *

'AMONG the *Egyptian* Medicines is the 135.
'*Opium*. When they have ſwallowed it, the 140.
'*Egyptians* ſay, that Men become exceedingly
'merry, and begin to talk of many ſtrange
'things: They think themſelves much bolder
'than uſual, and fitter for undertaking any dar-
'ing Enterpriſe. Afterwards, when they turn
'drowzy, they fancy themſelves in *Gardens*

SECT. IX. ‘ and *Arbours* adorned with all ſorts of Plants, ‘ Trees, and Flowers, in the moſt beautiful ‘ manner.’

* * *

WHEN *Ulyſſes* appeared to the *Wooers*, who had taken Poſſeſſion of his Houſe, as a poor reduced old Man, the moſt probable Account he could give of his Poverty was, That he had gone *a privateering* to *Egypt*, the Place of the greateſt Wealth and Reſort then in the World, where he was taken and ſold for a Slave. As the Ancients uſed abundance of Freedom with their *Gods*, he lays all his Misfortunes at the Door of *Jupiter*,

P. 136. (l) 143. (o) *Who, with a wandering Crew of lawleſs Rovers,*
Drove me to Egypt, *a long dreary Road.*

And when one of the haughty young Men (*Antinous*) is offended with him, the firſt Threat that offers, is to bid him be quiet,

137. (m) 143. (p) *Leſt* Cyprus *ſoon you ſee, or* BITTER EGYPT.

HOMER has put into the Mouth of his Hero a noble Deſcription of the *Metropolis* of this Country, the famous THEBES. This Piece of Knowledge *Achilles* might have learned from the wiſe *Chiron*, the celebrated Maſter of the early

early Heroes of *Greece*, or from his own Father, of whom *Ammianus Marcellinus* ſays,— SECT. IX.

'*PELUSIUM* in *Egypt*, a famous Town, 'which *Peleus*, *Achilles*'s Father, is ſaid to 'have firſt founded:' But it is much more probable that the Nature of the Soil has been the Reaſon of the Name, from Πηλὸς *Clay*; eſpecially if it be the *Tanis* or *Clay-Town* of the *Egyptians*. P. 138 (n) 144 (r)

THE Produce of that fertile Region is accurately deſcribed by *Homer*,

EGYPT, where Mother-Earth all bounteous yields 138. (p) 144. (r)
Innumerable Drugs of various Uſe:
Some highly precious for their healthful Juice,
And many peſtilential, fraught with Death.

* * *

AS THE *Egyptian* was among the firſt Governments in the World, ſo it was likewiſe the moſt ſeverely *modelled*:

'FOR not only were the Hours of Buſineſs 'appointed in *Egypt*, or of hearing Cauſes, and 'giving Judgment; but the Hour for *walking*, 'for going into the *Bath*, for careſſing one's '*Wife*; and in a word for *every thing* that is 'done in Life.' DIODORUS the *Sicilian*. 140. (u) 146. (a)

THE cloudy ſtubborn Temper of the People required perhaps ſuch ſtrict Regulations: 'The 'Egyptians, ſays another Hiſtorian, for the 'greateſt Part are *duſky* and *mooriſh* in their 'Com- 141. (x) 147. (b)

SECT. IX.

'Complexion, and inclined to Melancholy; exceedingly *litigious*, and vehement Reclaimers: '——No Force of Tortures has been yet invented, which could compel an *Egyptian* to tell 'his own *Name*, if he had a mind to conceal 'it. AMM. MARCELLINUS.

* * *

HOMER's Allegories, and *divine Perſons* introduced into his Poem, are *Emblems* or *Types* of the Powers and Parts of the Univerſe. 'For
P. 142. (y) 148. (c) 'all Theology and Enquiries concerning the 'Gods lead to a Diſcuſſion of *old Opinions* and 'of *Fables*; becauſe the Ancients thus wrapt up 'their Conceptions of natural Cauſes, and were 'ſure to give a *Veil of Fable* to whatever they 'delivered.' STRABO.

THIS Obſervation is extended by a truly learned modern Author to other Subjects.—
Ibid. 149. 'Wherefore, ſays he, the ancient Poets (like 'Painters) with one and the ſame *Covering* (Fable,) expreſſed their Conceptions of Things '*natural*, *theological*, and *moral*; with which 'Sciences, comprehended in a Body, and ſet 'forth in a popular Dreſs, they ſtruck out a 'Way to treat of great and profound Myſteries.' VINCENZO GRAVINA.

THE

SECT. IX.

* * *

THE famed Oracle of *Apollo* at *Delphi*, among the numberleſs Queſtions propoſed to it, met with none more frequent than this: *What Religion, and what religious Performances are moſt acceptable to the Gods?*——And the Wiſdom of the Oracle ſeems never to have appeared better than in the conſtant *Anſwer* which it returned; to wit——THAT *Religion eſtabliſhed by Law in your Country.*

'Tis fit there ſhould be Gods——ſo let there be: P. 143. 150.
Let Prayers be ſaid,
And Vows be paid,
The Ancient Rites *ſhall never fail for me.*

OVID.

THIS Compliance with the public Inſtitution of Religion in one's Country was ſometimes carried the length of *Complaiſance.* Thus the Author of an old Epigram;

If ancient HOMER *be a* God *indeed,* *Ibid.* (z) 149. (d)
Then let him Worſhip *have, as is his due;*
Or if He's not a God, *his Merits plead,*
That he ſhould paſs for ſuch, *at leaſt with you.*

* * *

JUPITER upon the Occaſion of I know not what domeſtic Strife, faſtened two Anvils

SECT. XI. to *Juno*'s Feet, twiſted a golden Chain about her Arms, and mounting her aloft, hung her up between the Clouds and the Sky. Then, ſays the God,

P. 144. (a) 150. (f) *Into the Fields of* Troy *the Anvils down*
I threw;——that Generations yet to come
Might aſk, and know the Truth.——

" AND accordingly they ſay, that two ſuch " Maſſes of Iron, which a little above the Poet " called *Anvils*, are ſhewed by the People near " *Troy*." EUSTATHIUS.

* * *

PLATO, having before mentioned the firſt Cauſe of all things, which he calls, —THE *great Eternal Being* without Beginning or Generation, and—that which alone *was*, and *is*, and *is to come*; with great Modeſty adds,

145. (b) 151. (g) " BUT now, to diſcourſe concerning the *in-* " *ferior Gods*, (*i. e.* all under the *Univerſal* " *Mind*) and explain their Generation, is a Sub- " ject too great for our Capacity: But in all " theſe things, we muſt give Credit to thoſe " Perſons mentioned before, who affirm that " they are themſelves *deſcended* from the Gods, " and who, *ſome* way or *other*, perhaps, may " have plainly come to the Knowledge of their " Progenitors. We cannot therefore refuſe our " Belief

" Belief to theſe *Children of the Immortals*, SECT.
" even though what they have ſaid ſhould want IX.
" the neceſſary Demonſtrations, or *even be void*
" *of Probability.* But, in obedience to the
" LAW, we muſt give Credit to thoſe who pro-
" feſs to relate the Concerns of their own Fa-
" mily."—There is hardly a more remarkable Paſſage in all *Plato*'s Works than this; nor one that more clearly ſhews his *religious* Opinions.

TIMÆUS.

* * *

I REMEMBER to have frequently wondered at that vulgar Expreſſion, the *Burthen of a Song*; and ſometimes the *Burthen of a Prophecy*; which ſhould rather be called the Burthen of the *Poet* or of the *Prophet*, if what the Author of the *Enquiry* ſays be true; 'That the Mind, 'under a Fit of the *Poetic* or *Prophetic* Paſſion 'joins the Images with inconceivable Avidity, 'utters with Rapture, and feels the Joy of the 'Diſcharge, like the throwing off a *Burden* or 'Deliverance from a *Preſſure*.' This ſeems to have been the Caſe of *Virgil*'s *Sibyl* in the ſixth *Eneid*;

The furious Prieſteſs in her Cavern foams, P. 152. (*)
Nor bears the God reluctant—but in Rage, 158. (o)
Gaſping, ſhe tries to ſhake him from her Breaſt;
The harder ſtill he reins her gnawing Mouth,
Daunts her fierce Heart, and pond'rous molds her
Thoughts.

SECT. IX. And indeed the Affinity between *Poetry* and *Prophecy* is ſo great, that one would eaſily miſtake the Definition of the former for the latter.

Ibid. (†) 158. (p) 'The whole of Poeſy, ſays the admired Philoſopher, is naturally myſterious and *Enigmatical*; nor is it the Province of every Man to explain it: And beſides its being ſo by Nature, when it falls into the hands of an *envious* Man, who does not care to ſhew, but rather inclines to hide, as much as poſſible, his Wiſdom and Knowledge, it is inconceivable how hard a buſineſs it becomes, and how difficult, to conjecture what each of them on every Point would be at.'

PLATO's ALCIBIADES II.

* * *

A *Prophet* or *Propheteſs*, when in the Exerciſe of their exalted Function, are far above all *earthly* Conſiderations:

158. (c) 160. (r)
So God *himſelf commands, the Prieſteſs ſo*
Of great Bellona *propheſy'd divine.*
She, when the Goddeſs *moves, infuriate grown,*
Fears neither rattling Flames, nor knotty Scourge;
She wounds her ſtreaming Arms with many a Gaſh,
And ſtands before the blood-beſprinkled Shrine;
She ſtands her Side thruſt thro', her Boſom gor'd,
And ſings, taught by the Goddeſs, *things to come.*

TIBULLUS.

This

SECT. IX.

This Mark of Inſpiration (an apparent *Madneſs*) was ſo generally admitted, that even the *Pretenders*, who had not the Reality, were forced to adopt the Appearance:

Ibid. (d) 160. (s)

——For this good Reaſon,
Some Brother Bards care not to ſhave their Beards,
Nor pare their Nails; but ſhun the Eyes of Men;
Seldom appear at Plays, or public Walks:
For ſo the Name and Dignity of Poet
Is to be gain'd.—— HORACE.

* * *

IT WAS a very amiable Diſpoſition of the learned and laborious *Diodorus* the *Sicilian*, towards the received Religion of his Country, that made him lay it down as a Principle,

Ibid. (e) 160. (t)

"THAT in general, through the whole of "hiſtoric Mythology, we ought by no means "to be too nice in ſifting the Truth, nor too "moroſe in going about to confute the Legend "by every Argument that can be brought a-"gainſt it."—There are ſome Subjects which will not bear the Diſcuſſion of a curious Enquirer, and, when ſubjected to it, ſeldom afford him much ſatisfaction for his Pains. The firſt Look of them is the beſt, being of the Nature of the Beauty, of whom TASSO ſays,

SECT. IX.

She neither hid, nor yet expos'd her Charms.

P. 155. (f) 161. (u)

PERHAPS *Futurity* may be of this Sort; about which Men in the worſt Times, and ſome of the worſt Men have been always the moſt anxious; ſuch as were in the lower Ages of the *Roman* Empire, and near two Centuries ago at the Court of *France*. It is the ſaying of one of the wiſeſt of the Ancients,

163. (x)

Of things to come, it's hard to know the End;
Or how th' Almighty means it to fulfill:
A Vail of Darkneſs human Sight defends,
And marks the narrow Limits of our Skill.

SIMONIDES.

SECTION X.

DEMOCRITUS, the Author of the *Atomical Hypotheſis* adopted by *Epicurus*, and the greateſt Traveller of the ancient Philoſophers, ſeems to have been ſtruck with Admiration of *Homer*'s Works. In a happily invented Word (ΘΕΑΖΩ) he ſaid, ——— "*That a* God-like *Genius having fallen to* Homer's *Lot, he had compoſed his divine Poems, containing all the Varieties of Style and Character.*" This I believe is the oldeſt Criticiſm upon Record concerning *Homer*. DION.

162. (a) 168. (a)

SECT. X.

* * *

HUMAN *Policy* is ſaid no where to commit more Miſtakes, than in the Direction of *religious* Matters: But for this Obſervation, one might venture to affirm, that the Prieſts of *Egypt*, or whoever had the firſt framing of their *religious Model*, had acted with great Wiſdom and Foreſight, when they affirmed that the *Form* of their Worſhip, and the very *common Prayer* of the Country had been preſcribed by the very *Deity* to whom it was to be addreſſed. It is to be preſumed, that they meant by this to procure perfect Submiſſion to their Liturgy, and prevent the pernicious Effects which Diſſenſions upon ſuch important Points have produced in many Countries. *Plato*, who had converſed with the *Egyptian* Prieſts, lets us know, 'That 'they aſſert in *Egypt*, that the *ſacred Hymns*, 'preſerved among them ſo long a time, were 'compoſed by the Goddeſs *ISIS*. LAWS II. P. 162. (b) 169. (b)

* * *

THE following Account of the Source of the *Nile*, is from *EUTHYMENES*, who has fully exerciſed the Privilege of a Traveller: He has adapted a Lye to the common Tradition of it's flowing out of the *Atlantic* Ocean.—'I have 'ſailed the *Atlantic* Ocean: —— out of it the '*Nile* 166. (c) 172. (c)

SECT. X.

'*Nile* flows, and increaſes during the Seaſon of 'the *Eteſian* Wind: for then the Sea-water is 'forced out in greater Quantity by the Strength 'of the Winds; but when they ceaſe, and the 'Ocean ſubſides, then the Flood in the River 'likewiſe abates. Moreover the *Taſte* of that 'Sea is ſweetiſh, and the *Monſters* in it reſem-'ble thoſe found in the *Nile*.'

SENECA *Nat. Queſt.*

* * *

THE *Northern* Parts of *Europe* were long unknown to the *Greeks*. *ARISTÆAS*, a Native of *Proconneſus*, firſt viſited the *Scythians*, and found, as he ſaid, a People among them with *only one Eye*, whom he called *Arimaſpians*, and were the fierceſt of Men. He compoſed at his Return a Work called by their Name. The moſt judicious *Strabo* gives this Character of him:—"*Ariſtæas*, the Author of the *Ari-*"*maſpian* Poems, as they are commonly called "—a *Quack*, if ever there was one in the "World." GEOGRAPHY *Book* 13.

P. 175. (i) 181. (m)

* * *

IT gives a grand Idea of the Temple at *Delphi*, to hear it repreſented as the Place of *Reſort* of the Gods; where they kept their Feſtivals, and where the moſt amiable Part of the heavenly Choir danced for Joy:

But

SECT. X.

But when the Goddeſs of the Chace forſakes
Her Pleaſure, and unbends her Silver Bow,
To Delphi's *wealthy Shrine her Courſe ſhe takes,* P. 184. (p)
To guide the ſweeteſt Chorus Earth can ſhow;
Muſes *and* Graces *mix'd.*

MUSIC and *Poetry* were particularly under the Protection of *Apollo*; and the Oracles, which he uttered, for many Ages were always in Verſe. *Strabo* informs us "that *Pythia*, having received "the Inſpiration or Blaſt, utters Prophecies both "in *Verſe* and *Proſe*; but that the latter too "are put into Metre by certain *Poets*, Retainers "to the Temple." The rocky Aſpect of the Mountain, on which the Temple ſtood, is pointed at by *Homer* himſelf. 179. (m) 185. (q)

AFTER *Paris* had done ſuch Indignity to *Greece* by the Rape of *Helen*, *Agamemnon* the elder Brother of the injured Prince, and the greateſt Sovereign in *Greece*, before he would undertake to avenge it, went to *Delphi* in Perſon, according to the Cuſtom of thoſe Days, in order to conſult the Oracle concerning the Iſſue of the intended War. *Homer* inſinuates, that a Quarrel between *Ulyſſes* and *Achilles* was then foretold, as the Omen he was to look for, of the Deſtruction of *Troy:*

For ſo bright Phœbus *had foretold their Fate,* 180. (n)
That Day he trod the ſtony Temple's Gate 186. (r)

Of

SECT. X. *Of holy* Pythos: *Then the bitter Root*
Of Woe began to ſhoot to Greece *and* Troy.
ODYSSEY.

Ibid. (·) 187. (·) ‘ *DELPHI,* ſays *Strabo,* is a *rocky Place* ‘ *in the form of a Theatre,* with the Oracle at ‘ the Top.’

182. (s) 188. (w) ‘ THE *Oracle* itſelf, they ſay, is a hollow ‘ Cave, not ſloping, but a direct Precipice down- ‘ ward, with a narrow kind of Mouth, out of ‘ which there iſſues an Enthuſiaſtic Gale, or ‘ Wind that renders Men prophetical. STRABO.

* * *

THE *GREEKS* acknowledge themſelves to be indebted to the *Curetes* and *Idean Dactyls* for the Introduction of *Mechanical* Arts:— They were propagated by the way of *Crete*; from whence alſo the famous prophetical Eſtabliſhment at *Delphi* drew its Founders. The *Cretans* were a knowing, religious People, and expert Mariners, when the reſt of *Greece* was ſtill uncivilized, and utterly ignorant of Sea-Affairs. Of them ſays *Virgil,* ſpeaking of the City *Megara* not far from *Athens,*

195. (b) *This Town, great* Minos, *then renown'd in Arms,*
Kept ſtill in Terrour of his plund'ring Fleet.
CEIRIS.

But

But the original Picture of the *other Greeks* is very different: Far from being able to fit out a Fleet, or even to build a ſingle Ship, SECT. X.

———*They neither knew* P.199. (g)
Tile-cover'd Houſes ſtanding in the Sun,
Nor Timber-work; but like the Earth-bred Ant,
They lived in ſunleſs Caves dug under Ground.
No certain Sign had they of Winter's Cold,
Nor of the flow'ry Spring, or Summer's Store;
But blindly managed all— ESCHYLUS.

Theſe are the People whom *Virgil* characterizes,

A ſtubborn Race, on Mountains living wild. 192. (c)

PHORONEUS was the firſt Prince who was born in this Country, (*Peloponneſus*) for *Inachus* was not a Man, but the River-God who was the Father of *Phoroneus*. — 'This *Phoroneus*, the Son of *Inachus*, firſt gathered Mankind together into a Community, who before his Time were ſcattered up and down, and had each of them ſeparate Dwellings; and the Place in which they were firſt brought to live together, was called from him the *Phoronean Town.*' PAUSANIAS. 199. (h) *Ibid.* (d) 199. (i)

No wonder that the Invention of *Corn* appeared ſo divine to ſuch a ſtarving Community, as to entitle its Author to Worſhip and Divinity. *Lucretius* ſays of *Cybele*, the Mother of the Gods;

Con-

SECT. X.

Concerning her, old Superſtition fram'd
A thouſand Rites, and Idan-Mother *nam'd;*
P. 199. (l) *Then a large Train of* Phrygian *Prieſts aſſign'd,*
Becauſe in Phrygia Corn *at firſt took birth,*
And thence was ſcatter'd o'er the other Earth.

CREECH.

* * *

AN *Appearance* of ſuperior Knowledge, and particularly the Reputation of poſſeſſing ſome *rare Secrets*, hath a great Influence upon the
194. (d) Minds of the Vulgar: 'For this Reaſon, ſays
201. (o) 'Strabo, both the Prieſts of *Egypt*, the Chalde-
'ans of *Babylon*, and the *Perſian* Magi an-
'ciently obtained Honour and Pre-eminence in
'their ſeveral Nations, becauſe they excell'd in
'ſome kinds of *Knowledge*.

GEOGRAPH. *Book* I.

THE ſame Author's Deſcription of the primitive Race of Prieſts is both curious and inſtructive.
Ibid. (e) —'The *Corybantes*, ſays he, the *Cabeiri*, the
201. (p) 'Idean *Dactyls*, and the *Telchines* are ſaid to be
'the ſame People with the *CURETES*. Others
'ſpeak of them as being all allied to one ano-
'ther, and mark out ſome ſmall Differences be-
'tween the *ſeveral Tribes*: But to take them
'in the groſs, and ſpeak of the greater Part,
'they were all a kind of *Enthuſiaſtic Baccha-*
'*nals*, who, under the Form of ſacred Miniſters,

in

'in an armed Proceſſion, accompanied with SECT. 'Drums, Cymbals, and the Clangour of Arms; X. 'and alſo with Flutes and ſhouting, endea- 'voured to aſtoniſh and ſtrike an Awe into 'Mankind by the Tumult and Noiſe of their 'Worſhip: It is ſaid further, that theſe Rites 'of the *Curetes* in ſome meaſure co-incide with 'thoſe practiſed in *Samothrace*, and in *Lemnos*, 'and in ſeveral other Places; for this Reaſon, 'that the *Adminiſtrators* of them were one and 'the ſame People. It is true that this Method of 'reaſoning upon theſe Subjects properly belongs 'to *Theology*; but neither is it foreign to the 'Speculations of a *Philoſopher*.' STRABO.

IT IS of the ſame ſacred Order that *Lucretius* ſings:

Amidſt their Pomp, fierce Drums and Cymbals beat, P. 202. (q)
And the hoarſe Horns with rattling Notes do threat,
The Pipe in Phrygian *Strains diſturbs their Souls,*
Till Reaſon overthrown, mad Paſſion rules;
They brandiſh Arms, thoſe dreadful Signs of War,
To raiſe in impious Routs religious Fear.

CREECH.

* * *

'ALL THE Branches of the *Art of Prophecy*, 196. (f) 'ſays *Strabo*, were held in great Eſteem among 204. (u)

SECT. X. 'the Ancients, and particularly their ORACLES: 'But now they are almoſt wholly neglected.'

THE *Roman* State contented itſelf with conſulting the *Sibylline Verſes* upon any Emergency; and the *Greeks* were diſpirited by their Dependency. This, with the general Spreading of Learning at that Time, which is no Friend to religious Impoſitions, brought the Reputation of the Oracles very low. It is Application from the Rich, and Countenance from the Great, that give Life and Name to any ſacred Inſtitution, where *Enthuſiaſm* is not intermixed; in that caſe, a little Perſecution does rather better.

* * *

ΕΛΘΕ ΜΑΚΑΡ ΠΑΙΑΝ, ΤΙΤΥΟΚΤΟΝΕ, ΦΟΙΒΕ, ΛΥΚΟΡΕΥ, ΜΕΜΦΙΤ' ΑΓΛΑΟΤΙΜΕ, ΙΗΙΕ, ΟΛΒΙΟΔΟΤΑ!

P. 200. (i) 209. (b) IT would not be eaſy to tranſlate theſe two Verſes from *Orpheus' Hymns*, ſo as to make them intelligible to an *Engliſh* Reader, without ſuch Circumlocutions as would ſwell them to ſix or eight. The moſt learned *Joſeph Scaliger*, though he had *Roman* INDIGITAMENTA, to anſwer to the greater Part of the *Greek*, has yet left out ſome of the Epithets of theſe in his Tranſlation, and ſubſtituted others not exactly adapted to the Original. The neareſt Senſe of the

the Words is—" COME, *happy* PÆAN, *the* SECT.
" *God who killed* Tityus; *thou who obſerveſt* X.
" *the Seaſons like the Wolves*; *a Native of*
" MEMPHIS; *glorious in Honour*; *God of the*
" *Bow*; *Giver of good things!*——

THE ſame ſacred Author, in his Hymn to *Latona*, has thus expreſſed *Apollo*'s ſecond mythological Birth;

' *Thou brought'ſt forth* Phœbus, *and the Dart-* P.201. (l) 209. (d)
' *loving* Diana;——*the* God *among the* Delian
' *Rocks, and the* Goddeſs *in* Ortygia.'

* * *

THE great *End* which the earlieſt Philoſophers propoſed to themſelves, was to regulate the Manners of Mankind: and the Method they took to attain it, was by ſwaying the *Paſſions*, and modelling thoſe *Habits* that principally form them. This they attempted ſome of them by *Muſic*, ſome by *Poeſy*, ſome by the *Gymnaſtic* Exerciſes, and others by *Religion*.

' THE oldeſt Philoſophy in *Greece*, and moſt
' generally profeſſed, was in the Iſland *Crete*, and 203. (n) 211. (g)
' the City *Lacedemon*; and the greateſt Num-
' ber of wiſe Men the World can ſhew, are to
' be found there.' PLATO.

As a Specimen of the Influence of the laſt named Method of civilizing Men, (by Religion) the ſame Philoſopher, when he is forming a

SECT. X. Scheme for the Improvement of his Countrymen in real Wiſdom, beſides the many other Helps, from Muſic, Poetry, public Diſcipline, *&c.* 'Taking always in, ſays he, the Inſtruction from the *Oracles*, and Prophecies they may receive from *Delphi*.'

P. 204. (o) 212. (h)

* * *

ONE of the moſt celebrated of the *Pythagoreans* was *Timæus* of *Locris*: His Philoſophy is contained in a ſhort Treatiſe, happily preſerved, and entitled

211. (a) 219. (k)

The Book of TIMÆUS *the Locrian, Concerning the* SOUL *of the* WORLD, *and of* NATURE.

UPON this Treatiſe, which *Plato* is ſaid to have purchaſed at an immenſe Price, theſe Verſes of *Timon* the Satyriſt are preſerved:

A little Book with a vaſt Sum he bought;
Whence catching, ſly, the Hint, he undertook,
To write his fam'd Timæus; *and explain*
How this wide World was made.——

SECTION

SECTION XI.

SECT. XI.

THE ſuppoſing a Deity ſubject to any of the human Paſſions, has always been reckoned one of the greateſt Abſurdities and Impieties in the Heathen Syſtem. They ſeem not to have been wholly inſenſible of it themſelves. Thus *Simonides:*

Th' Immortals 'mong themſelves no Envy know; P. 226. (a)
The Moon *ne'er envies* Phœbus' *brighter Ray,*
Nor Earth Heaven's *Height, tho' plac'd ſo far below*;
Nor e'er repine the Rivers *at the* Sea:
All ſtedfaſt Concord keep.——

THE learned and ingenious Mr. *Leibnitz* ſeems to have thought the *Jews* not only free from ſuch groſs Miſtakes—but likewiſe rich in *real Knowledge.*—'One is ſurprized, ſays he, 220. (b) 229. (e).
'to find the Inhabitants of a ſmall Corner of
'the Earth, ſuch as *Judea*, more enlightened
'than all the reſt of the human Race.'

Preface, THEODICE'E.

AND one of their moſt diſtinguiſhed Doctors, Rabbi *Yeuda*, carries it ſtill further:——

'IN our Law is comprehended all the *Subtil* *Ib'd.* (c) 229. (d).
'and *Profound* of the Sciences; which is not ſo
'in the Books of other Religions.'—And a little

SECT. XI.

afterwards—'The *Foundations* of all the Sciences, and all the CONCLUSIONS made from them, were transferred from US (*Jews*) firſt to the *Chaldeans*, then to the *Perſians* and *Medes*, and afterwards to the *Greeks*.

CUZARY.

* * *

THE firſt *Origin* of the human Race, and in what Country it was firſt produced, were Matters much diſputed among the Ancients. The higheſt Conteſt run betwixt the *Scythians* and *Egyptians*, Inhabitants of the Northern and Southern Climates; though other Nations, *Phenicians* and *Aſſyrians*, were not without their Pretenſions to this remote Honour of Birth-Right. *Juſtin* the Hiſtorian, and *Diodorus* the *Sicilian* have ſtated their ſeveral Claims, and recorded the Reaſons they brought to ſupport them.

P. 221. (e) 280. (f) "The *Egyptians*, ſays the latter, affirm, that "*in the Beginning*, when the World was cre-"ated, the *firſt Man* was produced in *Egypt*." —The truth is, moſt Nations, who knew little of their own Origin, and grew afterwards great and powerful, firſt *pretended* to this Precedency, and afterwards *invented* Reaſons, and perhaps contrived a chimerical *Genealogy* to ſupport them.

222. (f) 230. (g) —The Origin of the *Phenicians* is very doubtful.—'Some Authors ſay that the *Phenicians* 'and

'and *Sidonians*, known to us, are a Colony of SECT.
'thoſe who live upon the *Ocean*; adding like- XI.
'wiſe, as a Confirmation, the Reaſon why they
'are called *Phenicians*; becauſe the Sea from
'whence they came, is the *Red Sea*, (and *Phe-*
'*nician* ſignifies a *Red Man.*) Others again ſay
'that theſe latter *Phenicians*, upon the Red Sea,
'are a Colony from *ours.*' STRABO.

THE *laſt* is the more probable Opinion, as they ſpoke a Dialect of the wide-ſpread *Arameaan Tongue*, and in their Inſtitutions both civil and religious, ſymboliz'd with the Eaſtern Nations. *Diodorus* bears witneſs 'That they had *Ibid.* (g) 231. (h)
'inſtituted their Order of Prieſts almoſt in the
'ſame Manner as they are ſettled in *Egypt*; ma-
'king them free from Taxes, giving them Immu-
'nity from all public Services, and putting them
'on the ſame Footing with thoſe the People of
'*Babylon* call *Chaldeans.*'—But it was their *Seafaring* Character that made them famous:— 223. (i) 232. (k)
'The Navigation of the *Phenicians* is very
'much talked of: They paſſed the Pillars of
'*Hercules* (the Streights of *Gibraltar*) and there
'they founded Cities; others they likewiſe
'founded about the Middle of the Coaſt of *A-*
'*fric*, (*Carthage*, *Utica*, *Hippo*, &c.) a little
'after the *Trojan* War.' STRABO.

SECT. XI.

* * *

IT was long before the *Weſtern* Boundary of *Europe*, and the *Eaſtern* Boundary of *Aſia* were generally known. The Geographers ſpoke of them with great Uncertainty, and for the moſt part by meer Conjecture. Yet it is thought that *Homer* muſt have heard that theſe two vaſt Continents were bounded on the Eaſt and Weſt by the *Ocean*, by his making the *Sun* begin and finiſh his diurnal Courſe in the wat'ry Element: and that he muſt have received this Knowledge from the ſea-faring *Phenicians*; at the ſame time that he was unacquainted with the *in-land* Parts of both Continents. Thus ſays he, in the poetical Style:

P. 228. (c) 237. (p) *The Sun a-new wide-gilded all the Fields,*
From the deep-flowing OCEAN *riſing bright.*

And again,

Ibid. (d) 237. (q) *Down in the* OCEAN *dipt the blazing Sun,*
Involving all in Night.—

Ibid. (e) 238. (r) 'HOMER, ſays *Strabo*, had no Knowledge of the *Syrian*, nor of the *Median* Empire. For he who names the *Egyptian Thebes*, and celebrates the Wealth of it and of *Phenicia*, would never have paſſed over in ſilence the Grandeur of *Babylon*, nor of *Ninus* and *Ecbatana*, had he known any thing of theſe Kingdoms.'

NAY

NAY ſo late as the Reign of *Darius*, the *Lacedemonians* did not know the Diſtance of either *Suſa* or *Babylon* from the Sea. SECT. XI.

'CLEOMENES, King of *Sparta*, aſked *Ariſtagoras* the *Mileſian*, how many Days Journey it might be from the *Ionian* Sea, before one could reach the King? to wit, of *Perſia*. HERODOTUS. P. 299.(t) 238.(s)

* * *

THE *North-Eaſt* end of the Mediterranean Sea, and particularly the great Bay made by the *Egean* or *Archipelago*, which waſhes the Coaſt of *Thrace*, the Foot of *Athos*, and *Theſſaly*, &c. is the Part of all *Greece* with which *Homer* ſeems to be beſt acquainted. And of it *Pliny* very juſtly remarks—'Out of this Bay all the *fabulous* Part of the *Grecian* Story, and all the *Luſtre of Learning* firſt ſhone forth: Wherefore we ſhall dwell on it a little longer than uſual.' NAT. HIST. 230. (*) 239.(u)

* * *

PEOPLE living in *Towns*, ſurrounded with all the Conveniencies and Superfluities of Life, have little Perception of the Variety of Manners and Character, which another way of living produces. No two Characters can be more different than a *ſober Citizen of* London, who pays his

SECT. XI. his Debts, and ſits down punctually to *three* Meals a Day; and a *wild Arab*, who lives upon his Purchaſe, eats when he *can*, and faſts when he cannot *eat*. In other Setts of Manners there is the ſame Variety: As between the thoughtful, effeminate, ſedentary *Chineſe*, and the roving, careleſs, hardy *Tartar*. It is ſome of the wandering Tribes of the Nation laſt named that *Homer* characterizes, when he ſays, 'that almighty *Jove*, after viewing the Field of Battle of 'the *Greeks* and *Trojans*, looked toward the 'North:

P. 231. (h) 240. (x)

——*His radiant Eyes he turn'd*
Aſide from Troy, *and high o'erlook'd the Land*
Of Warriors wont to combat hand to hand,
Myſians, *and* Thracian *Horſe*—
A ſtately Race, —Mare's Milk *their Care and Food*;
Strangers to Wealth; *ſuperlatively good.*

The *ſame* Country is thus deſcribed by the other Parent of Poetry:

232. (i) 242. (z)

Milk-Eaters Land, whoſe *Waggon* is their Houſe.
HESIOD.

And thus by *Eſchylus*, in the Perſon of *Prometheus Chained*, giving Directions to the unfortunate *Iö*

Vid.

Hear then—*From hence to yonder riſing Sun*
Direct thy Courſe; *and tread the untill'd Lands*
Of

Of Scythian *Shepherds, arm'd with truſty Bows,* SECT.
Who dwell in airy Houſes, wove with Twigs, XI.
That roll on Carriages from Place to Place.

The wiſe *Eſchine* therefore, *Socrates*'s loved Scholar, and ſtrict Imitator of his Maſter's Manner in his Writings, had reaſon to ſay, "That "they have no uſe for a Houſe among the "*Scythians*; neither would any Man in *Scy*-"*thia*, if he was to have his Choice, prefer the "fineſt Palace in the World to a *Leather Coat*." P. 233. 242.

BUT it muſt have been a ſhocking View of the enormous Vice of a great City, that made *Horace* prefer the wandering Life of theſe vagrant Tribes to the Wealth and Pleaſures of *Rome:*

The wandering Scythian *better far,* Ibid.
And rugged Getes *their Life contrive:* Ibid.
Whoſe moving Houſes on a Car,
Follow where'er their Maſters drive:
Whoſe open Fields no Landmarks know;
But freely yield unrented Grain;
Who twice the ſame Ground never plow,
But ſhift at will from Plain to Plain.
LIB. III. Ode 24.

* * *

IT WAS a very coarſe, but expreſſive Fancy of the Painters, who repreſented *Homer* in a Poſture

SECT. XI.

Poſture of Vomiting, and all the *ſucceeding Poets* on their Knees around him, lapping up the Stream from his Mouth. There is not indeed any Part of his Works that has not been *borrowed*, in one Shape or other, by his Succeſſors: His Deſcriptions, Metaphors, Epithets and Characters have all been copied, and perpetual Alluſions are made to them throughout the moſt celebrated Compoſitions of Antiquity: This has been particularly the Fate of his *Wonders*; thoſe miraculous Tales he tells in the *Odyſſey*, which, by ſome ſort of poetical Magic, attract every Poet's Pen, and make him do Homage to their Author. Which of the inſpired Train has not payed his Reſpects to *Circe* and the *Syrens?* and what Reader has not been amuſed with *Ulyſſes*'s *Voyage to Hell? Scylla* and *Charybdis* have paſſed into a common Proverb, and the *Leſtrygons* and *Cimmerians* are ſettled Similies of Darkneſs and Cruelty. To ſearch into the Riſe of theſe miraculous Relations muſt be curious and entertaining; and Succeſs in that Search muſt either be expected from conſidering the *Names* of the Places and Perſons deſcribed; or from the *Circumſtances* of the Story it ſelf. By tracing them in this manner, they appear to be wholly *PHENICIAN*; ſo that *Homer* muſt have received them from that hardy advent'rous People, the greateſt Navigators then in the World. Thus the Name of the *Cimmerians*, a People ſaid

ſaid by the Poet to be covered with perpetual Darkneſs, comes from the *Phenician* Word,— CIMMIR, *to grow dark or black*; CIMRIR, *the Gloom of Darkneſs*; CIMRIR JOM, *the Horrours,—Blackneſſes of Day.* BOCHART. SECT. XI. P. 236. (k) 246. (a)

THE Deſcription of *Scylla*'s Abode is as follows:

Two Rocks there are, one rearing to the Sky
It's taper Head, and round it conſtant hangs
An azure Cloud.——— 239. (m) 248. (c)

This Monſter's Name (*Scylla*) and the Whirlpools on the other ſide (*Charybdis*) are likewiſe both of *Phenician* Extract, and ſhew that they have certainly been impoſed by that trading People, from the diſmal Misfortunes they have frequently undergone in paſſing betwixt them.

SCYLLA is from SCOL, *Deſtruction—a deadly Diſaſter*; and *Charybdis* from CHOR-OBDAN, *the Gulph of Perdition.* *Ibid.* (n) *Ibid.* (d) *Ibid.* (o) 249. (e)

BUT the *Circumſtances* of the Story itſelf, and its Agreement with the *Nature* and *Situation* of the SCENE of Action, are Proofs better adjuſted to moſt Capacities. No Seaman, who has coaſted from *Naples* to *Sicily* by the *Syren-Rocks*, or ſailed round the Weſt-end of the Iſland through the *Lipareans*, will doubt of *Circe*'s Knowledge of thoſe Seas, when ſhe directs *Ulyſſes* how to ſteer, after he had eſcaped the *Syrens*.

When

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P. 240. (p) 250. (f)

When once their Rocks by dint of Oars you paſs,
I will not thence *particularly ſhew*
What Courſe you are to ſteer, but in your Mind
Conſider which, *while I deſcribe them* both.

And then points firſt out the Paſſage through the *Planctæ*; two ſhelving Rocks lying off the *Liparean* Iſlands, ſubject to frequent Convulſions with Earthquakes, and Eruptions of ſubterraneous Fire. This Quality of theſe Iſlands is touched upon by *Petrarcha*, who ſpeaking of a Lover's Heart deſcribes it feelingly thus:

241. (q) 251. (g)

Within it reigns Confuſion, and a Train
Of doubtful Pleaſures and of certain Pain:
Never Volcano *in ſuch fury flam'd,*
Lipari, Iſchia, Stromboli, *nor fam'd*
Etna *it ſelf:*——*But ill-adviſ'd are they,*
Who ſtake their Happineſs at ſuch a Play.
TRIUMPH of LOVE.

Circe continues her Deſcription of the Danger of ſailing between the *Planctæ:*

243. (r) 252. (h)

That dreadful Paſs *no flying Fowl dares wing,*
Nor Turtles who to Jove *Ambroſia bring:*
The gliding Rock ſtill catches the laſt Dove,
But ſtraight another comes from Father Jove.

After this ſhe deſcribes the *other* Paſſage between *Scylla* and *Charybdis*; and ſeems rather to adviſe

viſe him to run the Riſque of having ſix of his Men devoured by the Monſter *Scylla*, than to venture through the *Planctæ*, which no Ship ever paſſed but ARGO. SECT. XI.

* * *

THAT Knot of Iſlands lying to the North of *Sicily*, called now the *Lipareans*, were anciently named the *Eolian Iſlands*, from *Eolus*, who inhabited them. The largeſt of them is ſurrounded with a high rocky Coaſt, and a great Quantity of *Allum-ſtone* is found in it. 'Allum, ſays 'Diodorus the Sicilian, being produced in no 'Place of the World, but only here, and in 'the Iſland *Melos* in a very ſmall Quantity, and 'not at all ſufficient to ſerve many Cities.' Theſe Circumſtances ſeem to agree with the Account given of the ſituation of *Eolus* by *Homer:* P. 245. (a) 254. (k)

—— Here was th' Abode
Of powerful Eolus, *Fav'rite of the Gods;*
A floating Iſland; and around it all
Of ſolid Braſs there run a matchleſs Wall,
Topt with a ſlippery Rock.— ODYSSEY. K. Ibid. (b) 254. (m)

BETWEEN this Iſland (*Lipari*) and *Sicily*, lies what they now call the *Holy Iſland*, as being conſecrated to *Vulcan*. 'It is all over Rock, 'quite deſerted, and full of Fire. STRABO. Ibid. (c) 255. (n)

THE

SECT. XI. THE Eruptions of this Fire, (frequently attended with Earthquakes) broke forth at three Vents or *Craters*; and, by obſerving the various Degrees and Appearances of the Flame and Smoke, *Eolus* is ſaid to have become a great Maſter in the Branch of *natural Divination* that reſpects the Weather.

p. 248. (e) 257. (p) 'The Art of *natural Divination*, ſays the 'great Lord *Verulam*, is ſometimes pretty *ſure*, 'and at other times is more *ſlippery*, according 'to the Nature of the things it treats of. If 'the Subject be in it ſelf *conſtant* and regular, 'it affords a certain Prediction: if wholly '*changeable*, or even *mixed* (as depending partly 'upon Nature, and partly upon Chance) in that 'Caſe the Prediction may be deluſive. But even 'in a *mixed* Subject, if carefully canvaſſed and 'reduced to Rules, the Prediction may hold for 'the moſt part. It may not perhaps be ſo exact 'as to anſwer to a Minute or an Hour; but it 'will not be far wide of the thing itſelf.'

HISTORY *of the Winds.*

IN this Caſe of foretelling the Weather, no Chance intermixed its Influence with the natural Effect, that a Change of Air muſt have upon ſuch vaſt ſubterraneous Fires as lurk under the *Neapolitan* Shore.

249. (g) 258. (r) 'ALL this Stretch of Coaſt, ſays *Strabo*, be-'ginning at *Cumæ* till you come to *Sicily*, is un-'dermined with Fires, and has many *Cavities*,

'that communicate below, and run under Sea between the Islands and the Continent. By this means the burning Mountain *Ætna* is of such a Nature, as we all know it to be; and likewise the *Liparean* Islands, the Country about *Dicæarchia*, *Naples* and *Baiæ*, and the Islands *Pithecusæ*.'——And *Diodorus* relates of the *Lipareans*, "That some Authors affirm that "there are subterraneous Passages from these "Islands reaching all the way to *Ætna* in *Si-*"*cily*, which *communicate* with one another by "Openings at both Ends; and that, for this "Reason, the *Vulcano's* or Craters in these "Islands burn for the most part *by turns* with "those of *Ætna*." Book V.

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Ibid. (h) 258. (s)

* * *

TORQUATO TASSO, in the Beginning of his *Gierusalemme Liberata*, instead of a *Nymph* from *Helicon*, invokes a *heavenly* Muse, and prays,

P. 250. (i) 259. (h)

Illustrate Thou my Song, and mild forgive,
If Ornaments *I interweave with Truth.*

He has been copied in this Invocation by our admired Country-man *Milton* in the Beginning of his *Paradise Lost*.

SECT. XI.

* * *

THE Story of the *Syrens* contains a beautiful Allegory. Their charming Aſpect at firſt Sight, their fair Faces and bewitching Voice, perfectly repreſent the gay *Appearance* of an Object of Pleaſure: and their falſe deſtructive Nature, their hidden Deformities, and the way to ſhun and deſtroy them, nicely agree with the Methods preſcribed by the Moraliſts for avoiding a *gilded Snare*, that firſt allures, and then ruins the unwary. One of the moſt genuine Pieces of Morals handed down to us from Antiquity, is known by the Name of CEBES's PICTURE. *Cebes* was a *Theban*, and a Scholar long and ſtrictly attached to the divine *Socrates*. He has given a lively Repreſentation of the various Turns and *Stages* of human Life in the Deſcription of an imaginary *Picture*; and of the terrible Conſequences of indulging the *criminal Paſ-*
P.251 (k) *ſions* in each of them. 'This Picture, ſays he,
260. (u) 'like the *Sphinx's Riddle*, repreſents what is
'good and what evil, and what is neither good
'nor evil in Life. Now theſe are things which
'if any Perſon does not underſtand, he is un-
'done and ruined by *Folly*. But if he does un-
'derſtand them, on the contrary, *Folly* is de-
'ſtroyed, and *he* is ſafe, not only for the pre-
'ſent, but he continues happy and proſperous
'through the whole Courſe of his Life.' CEBES.

THE

THE *Name* of theſe Enchantreſſes comes from the *Punic* or *Phenician* Word—SIR, *a Song:*—thence SIREN, *any thing vocal, that ſings.*— 'Their Abode was upon a long Promontory near to *Naples*, with a Temple of 'the *Sirens*, upon one ſide towards the Sea, 'and three little Iſlands lying oppoſite to the 'other; uninhabited Rocks which they call the '*Sirenuſæ.*' STRABO. SECT. XI. P. 252. (l) 261. (x)

THEY likewiſe ſhew in *Naples* the Tomb of *Parthenope*, one of the Sirens.—Their firſt Seat was about the Promontory *Pelorus*, and afterwards they came and inhabited the Iſland *Capreæ.* SERVIUS, Æneid. V.

IN the ſame Claſs with theſe ſinging Ladies, *Horace*, ſpeaking of *Ulyſſes*, has placed the other Enchantreſs, the powerful *Circé.*

The Sirens' *Songs, and* Circé's *Cups you know,* *Ibid.* (n) 261. (z)
Which had he drunk, as did his greedy Crew,
A vile Dog he had liv'd, or wallowing Sow.
LETTER to *Lollius.*

NOR are they joined without Reaſon, either from the *Moral*, or from the real *Characters. Circé* was herſelf a *Siren:* When *Ulyſſes'* Meſſengers approached her Palace,

——Within they heard
The powerful Circé *ſing, with Voice divine:* 253. (o) 262. (a)

SECT. XI. *She* ſung *delightful, and the Hall thro'out Re-echoed to her* Song.——— Odyſſ. K.

Her Palace has been remarkable on that barbarous Coaſt:

Ibid. (p) 262 (b) *Amidſt the By-ways* Circé's *Houſe they found Of poliſh'd Stone compact; and all around The Place inclos'd.*——

This might be ſo rare a thing in that Country, as to give a Name to its Owner from KIR, *a Wall*—if ſhe have not rather obtained it from her Actions, as KIRKAR ſignifies *to overturn*, —*to ruin*,—*to deſtroy*.

* * *

IT MUST give one an high Idea of the Value of *Laws* and a *Conſtitution*, when we take a View of the diſmal Condition in which moſt Countries were, before they were bleſſed with a civil Policy. It is certain that Men were upon the ſame Footing with the Fiſh of the Sea, or the wild Beaſts of the Field; the greater devouring the leſs, and feeding upon the Carcaſſes of their Fellow-Creatures. Even *Egypt* itſelf, the Mother of Arts civil and religious, was once infamous for Inhoſpitality and Murder:—

255. (r) 264. (d) —*Who has not heard Of fierce* Euryſtheus? *Or th' all-hated Name*

Of

Of dire Buſiris, *and his Altars ſtained*
With Strangers Blood?— VIRGIL.

SECT. XI.

Human Sacrifices, an impious inhuman Rite, were not entirely aboliſhed in *Greece* at the Time of the *Trojan* War; as appears from the well known Story of *Iphigenia* ſacrificed by her own Father, and the Fiction of *Sinon*'s being deſtined by the *Greeks* as a Propitiation to the Gods, to procure a favourable Return. *Horace* will not allow that *Agamemnon* was in his Wits, when he committed that religious Crime:

You, when your darling Daughter for a Calf
You to the Altar brought, and her fair Head
Beſprinkled, Victim-like, with the Salt Cake;
Then were you in your Wits?— *Ibid.* (s) 264. (f)

Yet a *Shadow* of this horrid Rite remained ſtill in *Rome*. It was upon the Ides of *May*, a little after the Vernal Equinox, that thoſe who are called *Pontifices*, the moſt eminent among the Prieſts, and with them the *Virgin-Guardians* of the eternal Fire, accompanied with the *Prætors* and greateſt Citizens, made a Bridge over the *Tiber* (from which *Bridge* the *Pontifices* have their Name) and in a ſolemn manner caſt thirty human Effigies into the Stream, calling them by ancient Tradition *ARGIVES*. *Ibid.* (t) 264. (g)

DIONYS. Book I.

SECT. XI.

* * *

IT is an old Obſervation, that Men talk of a future State for the moſt part with ſome Analogy or Reſemblance to the preſent Conſtitution of things: and is founded, I ſuppoſe, upon the *Pictures* left us of Heaven and Hell by the greater part of the ancient Writers; which have been looked upon as ſufficient Proofs of its Truth. Thus the *Heaven* of the *Greeks* is a Place, where none of the Inconveniencies which attend the *Climate* and *Soil* of the lower World, are to be found; its Inhabitants enjoying a ſort of *negative* Felicity; not being obnoxious to the Troubles of Rain and Wind, of Snow and Hail, things pretty hard to bear on the Mountains of *Thrace*, where *Orpheus*, the Author of that Deſcription, uſed to wander; and who therefore aſſured his rude Votaries that

———*Th' immortal Gods poſſeſs*
A bliſsful Seat, exempt from all Exceſs;
Where from above no chilling Cold is ſent;
Nor ſcorching Ardour fires the Element;
Where Phœbus' *Axle rolls the middle Road,*
And temp'rate Mildneſs dwells beneath the God.

Nor is the neighbouring Climate in the *North of Greece* much leſs inclement; ſo that *Homer* might well copy *his* Heaven to be likewiſe,

—*The*

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— The bleſt Abodes,
And Seat unſhaken of th' immortal Gods:
The happy Land where Tempeſts never blow,
Nor chilling Showers deſcend, nor fleecy Snow;
Th' unclouded Sky ſmiles with perpetual Day,
And Light eternal darts a gladd'ning Ray.

In the ſame manner *Mohammed*'s Paradiſe is free from all the Inconveniencies of a *dry*, *barren* Country and *ſcorching Sun*; and abounds with *cooling* Streams, *cryſtalline* Fountains, ſhady *Groves* and delicious *Fruits*; beſides the *Paradiſical Ladies* and beautiful Boys blooming in immortal Youth: while his HELL is terrible for *ſultry ſuffocating* Winds (dreaded like Death by the *Arabs*) for burning Garments of Fire, and the Shade of a thick *Smoak*. 'There the 'wicked are to eat of the falſe Fruit of the 'Tree *Zakkum*, which is fair to the Eye, but 'fills the Mouth with bitter Aſhes; while their 'Tormenters make them drink ſcalding Water 'that ſhall diſſolve their Bowels, and ſay to 'them, *Taſte ye the Pain of Burning.*'

HOMER's PARADISE (*the* Elyſian *Plain*) is at the Ends of the Earth, 'where yel-'low *Rhadamanthus*, the Lord of the Shades, 'bears ſway, and where an eaſy affluent Life is 'enjoyed by Men; where Snow is never ſeen, 'nor Rain, and *Winter* ſhews not his hoary 'Face; but ſoft Gales ever blowing from the

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'Weſtern *Ocean*, ſerve to cool the Air, and fan 'the Inhabitants of the happy Shore.' This Deſcription of *Elyſium* makes it juſt ſuch a Place as the Fields in the Neighbourhood of *Cadix*, or the adjacent *Andaluzian* Plain.—'*Poſidonius* the 'Philoſopher and Hiſtorian, in deſcribing this 'rich Country, ſeems all in Raptures with his 'Hyperboles.'—He ſays, 'that every Mountain 'and every Hill *teems* with Materials of Coin: 'That it ſeems to be the ever-flowing Treaſure of 'Nature, and the inexhauſted Magazine of Go-'vernment: That the whole Coaſt is not only 'rich, but *underlaid* with Wealth; and that it 'is not *Pluto* or *Dis* who lives under it, but '*Plutus*, or the God of Riches in his greateſt 'Glory.'

P. 266. (a) 275. (r)

INDEED *Strabo* himſelf aſſerts, "That it "yields to no Spot in the Earth for the Rich-"neſs of the Soil, and the Excellency of the "Productions both of Sea and Land; that for "Plenty and Goodneſs of Grain, Wine, Oil, "Wax, Honey, Saffron, Pitch, Salt, Wood, Wool, "*&c.* no Land can compare with it: Nor for "the Number and Fatneſs of their Flocks, and "Plenty of Game in their Fields. That only "the *Sea*, in the Multitude and Variety of "Fiſhes of the higheſt Taſte and Delicacy, "can contend with the adjoining *Coaſt*." And *Pliny* adds, 'That *Betica*, the old *TARTES-'SUS*, outſtript all the Provinces in Affluence

'and

'and high Living; was remarkable for its Fer- SECT.
'tility, and diſtinguiſhed (*quodam fertili ac pecu-* XI.
'*liari Nitore*) *by a peculiar Air of Plenty and*
'*Splendour.*' This it poſſeſſed long before it was known by the *Romans*; inſomuch that the Eaſe and Affluence of the Princes of *Tarſhiſh* or *Tarteſſus* had paſſed into a Proverb in the Time of *Anacreon*:——

Ibid. (b) 276. (s)

My Wiſh, were Wiſhes to be got,
Is not for Cornucopia's *Store*;
Nor o'er Tarteſſus *be my Lot,*
To reign a hundred Years or more.

Where the Poet probably alludes to *Arganthonius*, King of *Tarteſſus*, who entertained the *Phocean* Merchants, and is ſaid to have lived CXX, or CL, or, as others ſay, CLXXX, and the Poets, CCC Years.

THE Author of the *Life of Obregon* gives, from his own Experience, a lively Picture of the Affluence and Beauty of this delicious Land. 'The fruitful Plains of *Andaluzia*, ſays he, ſo 267 (d) 276. (w)
'celebrated by the Ancients as the ELYSIAN
'FIELDS, and the Place of Reſt of happy
'Souls departed—I viewed this Spot of Earth,
'than which, either for Fertility of Soil, or
'Benignity of the Climate, or Beauty of Land
'and Water, I never ſaw finer in *Europe*: So
'great was the Pleaſure which the Sight of it
'gave me, and ſuch was the Fragrancy which
'im-

SECT. XI.

'impregnated the Gales that play among
'theſe wonderful Gardens, full of *Orange* and
'*Lemon* Trees, flowering all the Year round,
'that I began to fancy my ſelf in ſome Part of
'*Paradiſe*: For, as far as your Eye can reach
'around, you ſee nothing but what delights
'every Senſe. The *Sight* is entertained with
'the noble Proſpect of the Sea, and of a Country
'full of the moſt beautiful Trees: The *Ears*
'are charmed with the infinite Variety of little
'ſinging Birds, who night nor day ceaſe not
'their chearing Song: *Proviſions* are here in
'Plenty, and exquiſite both for Health and
'Taſte: and the *Manners* of the People are
'mild, affable and courteous; ſo that to de-
'ſcribe every thing, one might compoſe a great
'Book of the Excellencies of the Place.'

SECTION XII.

IT is ſaid to be a *Blemiſh* in the greater Part of poetical Compoſitions, particularly of the *Epic* and *Dramatic* kinds, that while you are reading, you perceive them to be *Fictions*. One great Reaſon of this Miſcarriage is, that the Perſons introduced ſpeak not *naturally*, but talk as *poetically* as the Poet himſelf: This the moſt ingenious and mild of all the modern Critics, Mr. *De la Motte*, condemns in the *ENEID*.

ENEID.—'*J'avouë qu'* Enée *me paroit exceſ-* SECT.
'*ſivement Poete; Et c'eſt un Defaut que j'ai* XII.
'*ſenti dans tout le ſecond & tout le troiſieme*
'*Livre de l'Enëide; où* Enée *n'eſt ni moins fleuri*
'*ni moins audacieux que* Virgile.' But it is not only florid Deſcription in too pompous a Style that betrays a Speaker to be the Poet, or rather the Poet to be the Speaker;—but *any* Deſcription not abſolutely neceſſary for carrying on the *grand Deſign.* 'Moſt Writers, before they recount an '*Action* that happened in any Place, firſt *de-*'*ſcribe* that Place, be it a Grove, or Rock, or 'River, or the Declivity of a Mountain. Theſe 'they *feign* according to the Strength of their 'Fancy, and then they apply them. Thus *Vir-*'*gil* in his ſecond Book makes *Eneas* himſelf 'tell *Dido,* that he ſaid to his Servants in the 'Hurry of their Flight from *Troy,*

A riſing Ground there is without the Gate; P. 283. (a)
And lonely Temple of the Goddeſs Ceres: 294. (.)
Hard by an ancient Cypreſs *ſtands, preſerv'd*
For many Years, held ſacred by our Fathers.

Which Temple and Tree his Servants muſt probably have known as well or better than himſelf. Whereas the *Grecian Bard,* according to *Horace,*—

——Hurries his Reader 284. (b)
Into the Scene of Action; juſt as if 294 (b)
He ſpoke of things well known———

THE

SECT. XII.

* * *

THE Admirers of *Homer*, and Lovers of *Hiſtoric Poetry* are deprived of a good deal of Inſtruction and Pleaſure by the Loſs of the Writings of *Demetrius of Scepſis*. This little Village, the Place of the Writer's Birth, was ſituated upon a Skirt of *Mount Ida*, not many Miles from *Troy*. As he knew every Mead and Brook in the Country, and that there was neither Hill nor Vale, nor hardly a By-way that had eſcaped his Notice, he wrote a Commentary of thirty Books upon few more than ſixty Verſes of *Homer*'s Catalogue of the *Trojans*. There he aſcertained the *real Places* of *Homer*'s Deſcriptions, and pointed out the Scenes of the remarkable Actions. He ſhewed where the *Greeks* had drawn up their *Ships*; where *Achilles* encamped with his *Myrmidons*; where *Hector* drew up the *Trojans*; and from what *Countries* the Auxiliaries of the ſeveral Nations had come to *Priam*. In ſhort, he fixed the Geography of the *Trojan* Affairs, and actually performed what *Virgil* feigns, when he introduces *Eneas* relating the Curioſity of the *Trojans* to view the Encampments of the *Greeks* after their feigned Departure:

P. 285. 295.

—*Our Pleaſure was to view*
The late-left Grecian *Camp, and deſert Shore*;
Here

SECT. XII.

Here the Dolopian *Band,* Achilles *there*
Diſplay'd his Tent; the Place this *of the Fleet;*
And this *the Plain where oft the Battle join'd.*

Or as it is fancied by a ſofter Poet,

Ibid.

Here flow'd Simoïs, *down this flow'ry Mead;*
There fair Sigeum's *Promontory run;*
Here Priam's *Palace rear'd its lofty Head;*
And there encamp'd the mighty Peleus' *Son:*
Here ſtood Ulyſſes' *Tent; and there the Corſe*
Of mangled Hector *ſcar'd the flying Horſe.*

Ibid.

OVID.

This Writing fully proved, that *Homer*'s Accounts of the Field of Battle, and of the various Actions between the *Greeks* and *Trojans* were *not fictitious*; but that they really correſponded with the true State of Land and Water round about *Troy:* So that in this reſpect the Poem may be conſidered as an *exact Hiſtory*; and indeed the great Mixture of Truth throughout the whole Narration, the accurate Deſcriptions both of Places and Perſons had ſuch an Effect upon Mankind, that no hiſtoric Facts were more firmly believed than thoſe ſung by the Writer of the *Trojan* War. The Belief of them was *ſo rooted* in Mens Minds, that they are pitched upon by the *Philoſophic Poet*, as the moſt likely to *ſeduce* us into an Opinion, *that an Action is a real Being*, exiſting by itſelf, diſtinct

SECT. XII. ſtinct from *Matter* and *empty Space*; which are the only two *Realities* he will allow to exiſt:

P. 301. *But while the Sons of Fame their Songs employ*
On Helen's *Rape, or mourn the* Fall *of* Troy;
Take heed, nor ever from ſuch Tales as theſe,
That Actions by themſelves ſubſiſt, confeſs.
CREECH.

* * *

IT IS obſerved in *Families* that live much by themſelves, and converſe only with one Sett of People, that any *ſtrange Cuſtom* which they have not ſeen, or any new *Term* or *Phraſe* which they never heard in the narrow Circle of their Converſation, proves Matter of great Speculation, and of a pert ſort of childiſh Raillery. But this Obſervation is not confined to *Families*, or ſuch ſmall Societies; it extends to whole *Countries* and *Nations*, to whoſe Vulgar the Cuſtoms, Language and Habit of their Neighbours appear harſh and ridiculous. The *French* are a polite hoſpitable People, remarkable for their *Civility* to Strangers, and procuring them all the Pleaſures which their Country affords in the genteeleſt Manner: An ingenious Stranger, the Author of the excellent and inſtructive Letters concerning the *Engliſh* and *French*, thinks they are civil to Foreigners upon the ſame footing as People come to Years *indulge Children*, and, with

with the ſame Sentiments of their own Superiority, amuſe them with *Toys and Sweet-Meats*; of which he gives ſome diverting Inſtances. Whether this be true or not, as they are exceſſively attached to what they call *Manieres*, and think them the moſt *important* Part of a Character, no People are more ſtruck with any *Aukwardneſs* either in Speech or Behaviour. The very *Court* is infected with this falſe Delicacy—and the Court-Poet, the celebrated *Satyriſt*, who ſhould have had a juſt Knowledge of Men and Manners, could found a Compliment to a *great King* upon the low Ridicule of the *harſh Names* of the Cities and Captains of his Majeſty's Enemies: SECT. XII.

Des villes que tu prens les noms durs & barbares,
N' offrent de toutes parts que ſyllabes bizarres:
Et qui peut ſans fremir aborder Woërden?
Quel vers ne tomberoit au ſeul nom de Henſden?
Quelle Muſe a rimer en tous lieux diſpoſée,
Oſeroit approcher des Bords du Zuiderzée?

Wurts *l'eſpoir du Païs, & l'Appui de ces Murs;*
Wurts—*Ah quel nom, Grand Roi, quel Hector*
que ce Wurts?
Sans ce terrible nom——
Bientôt—Mais Worts *s'oppoſe.*

BOILEAU Epitr. 4.

THE

SECT. XII.

* * *

THE *Greek Language* is generally allowed to be the Child of two very ancient Tongues, which were broken into ſeveral Dialects; the old *THRACIAN* (ſpoke by the *Thracians*, the *Pelaſgi* and *firſt* Inhabitants of *Greece*,) and the extenſive *ARAMEAN* TONGUE that prevailed over the greateſt Part of the *Eaſt*: The four Dialects of it were, the *Egyptian*, the *Hebrew*, the *Arabic* and *Phenician*.

P. 295. (d) 305. (p) CONCERNING the *Peloponneſus*, *Hecatæus* the *Mileſian* ſays, 'That before the *Greeks* came 'there, it was wholly inhabited by barbarous 'Nations (*Egyptians*, *Aſiatics* and *Thracians*) 'and in a word, that almoſt all *Greece* was 'anciently *a Settlement of Barbarians*.'

YET I know not with what Juſtice theſe firſt Inhabitants of *Greece* are called *Barbarians* by their Succeſſors; ſince to *them* they owed their Inſtruction in many of the Arts of Life, particularly in *Muſic*; and to ſay the Truth, in *Religion* and *Humanity*.

Ibid. (e) 306. (q) 'THE greateſt Proficients in the ancient Mu- 'ſic, ſays *Euſtathius*, were *Thracians*; *Orpheus*, '*Muſæus* and *Thamyris*. This *Thracian Tha-* '*myris* reigned in the Country about Mount '*Athos*, a Man of the ſame Manners and De- 'ſigns with his Neighbour, the *Ciconian Or-*

'*pheus*.

THE Antiquity of the *PELASGI* is attested by *Euripides*, in his Account of the Change of the Name of the *Greeks* from *Pelasgi* to *Danaï.* SECT. XII.

——*Great* Danaus P. 296. (h) 306. (s)
Fam'd for his fifty Daughters, came to Argos,
And built anew old Inachus's *Town:*
Then made a Law, that the Inhabitants
Call'd first Pelasgi, *should from thenceforth take*
From him the Name of DANAÏ.——

And the Difference between the *Phrygian* and *Trojan* Tongues is plainly evinced by the following Story.——

THE Goddess of *Love* having subjected all things to her Sway, Gods and Men, the Fowls of the Air and Fish of the Sea, could yet never prevail upon three female Deities, *Pallas*, *Diana* and *Vesta:* But as she had conquered all the other Gods, and particularly made *Father Jove* do her frequent Homage, he resolved to make her feel the Power of mortal Charms in her Turn, and therefore struck her with the Love of *Anchises*, of the Royal Blood of *Troy*, like a God in his Person, and then tending Flocks upon *Mount Ida.* VENUS felt the melting Flame, hastened to *Cyprus*, entered the *Paphian* Temple, where the *Graces*

SECT. XII.

bathed and anointed her with ambroſial Eſſence, arrayed her in a ſhining fragrant Robe, and accompanied her inviſible to where *Anchiſes* had pitched his Tent. She found him alone at the Door, playing on a Lute (the reſt having followed the wandering Flocks) and appeared to him like a ſpotleſs Virgin, in Shape and Stature. He took her for one of the Inhabitants of Heaven; but ſhe told him he was miſtaken, That ſhe was but a Woman, born of mortal Race;

P. 309. (w)

Fam'd Otreus *was my Father, if by chance*
You ever heard his Name; whoſe powerful Sway
Fair Phrygia *owns, with all her ſtately Towns.*
Your *Language and* our own *I fully know;*
For in a Trojan-*Houſe my Fondling Nurſe*
Fed me a little Child, kept long from Home;
So that I ſpeak your *Language and* our own.

Thoſe who are curious to know what happened afterward, will find the Sequel of the Adventure in *Homer*'s *Hymn to Venus*; and if they cannot conſult the Original, in the excellent Tranſlation of it by Mr. *Congreve*.

AGAMEMNON

SECT. XII.

* * *

AGAMEMNON was the richeſt, and had the largeſt Dominion of all the *Grecian* Princes. The *Scepter* of his Kingdom, formed by the Labour of *Vulcan*, firſt belonged to Father *Jove*. *Jupiter* made a Preſent of it to his Meſſenger *Mercury*; *Mercury* gave it to *Pelops*; *Pelops* to his Son *Atreus*; and *Atreus* dying tranſmitted it to *Thyeſtes*.

——Thyeſtes *next* P. 305 (a) 316 (z)
This Scepter left to Agamemnon's *Sway,*
To rule o'er many Iſlands of the Sea,
And all the Realm of Argos.

ILIAD B.

THE richeſt Man in *Greece* next to *Agamemnon* was *Achilles*, as he was Lord of the fertile *Theſſalian* Plains.

"IT is certain, *Meno*, my Friend! ſays *Plato*, that the *Theſſalians* were the firſt who obtained a Name among the other *Greeks*, and were admired both for their *Wealth* and *Horſemanſhip*." Ibid (b) Ibid (a)

Plato's MENO.

SECT. XII.

* * *

AMONG the other Reaſons which *Horace* gives why *Homer* is ſo much read and admired, this is one, That he goes not too far back for a tedious Introduction to his Subject; but is ſtill haſtening to a Concluſion:

P. 206. (e) 317. (b)

To ſing the ſafe Return of Tydeus' *Son,*
He ſets not out with Meleager's *Death;*
Nor from the Egg, whence the twin Brothers ſprung,
Deduces he far fetch'd the War of Troy.

Whereas the LITTLE ILIAD, a Poem ſo called (made up of all the traditional Stories that could be ſcraped together concerning the *Trojan* War, not related in the *Iliad* and *Odyſſey*) being compoſed of ſo many detached Pieces, without a *Plan*, or *ſingle Action* to connect them, afforded Subjects for *eight* or *ten* different Poems of the dramatic kind. 'Such

308. (d) 319. (c)

'as *The Judgment of the* ARMS, PHILOCTETES, NEOPTOLEMUS, EURYPYLUS, 'the BEGGARS, *the Lacedemonian* LADIES, 'the *Deſtruction of* TROY, *the Departure of* 'the SHIPS, SINON, and the TROJAN CAPTIVES.'

ARISTOTLE.

NOTHING

SECT. XII.

* * *

NOTHING better ſhews the *Art* of a Poet, than his Reader's *forgetting himſelf* while he peruſes the Poem. 'That Man, ſays *Horace*, 'ſeems to me to be more than a Mortal, 'who can torture me without Cauſe; who 'can enflame and ſooth me by turns, fill my 'Soul with falſe Terrours, and like ſome pow-'erful Magician hurry me to *Thebes*, ſet me 'down at *Athens*, and waft me whitherſo-'ever he wills.' In HOMER, we are either viewing the *Station* of the *Grecian* Ships, or walking on the Banks of the *Scamander*, or ſurrounding *Troy*, or mounted on the airy Summits of *Ida*, as the Poet pleaſes to tranſport us. We *ſail* and *ſacrifice* with *Ulyſſes*; we go upon the *ſcout* with him and *Diomedes*; or traverſe the Camp, and viſit the Watch with *Agamemnon* and *Neſtor*, as if preſent upon the place:

Come—to the Guards, let us ſtep down and ſee, P. 309. (f)
Leſt ſpent with Toil, and overpower'd with Sleep, 320. (e)
They ſnoring ly, and diſregard the Watch.
ILIAD K.

SECT. XII.

* * *

P. 315. (m) 325. (l)

'HOMER ſeems, as in a *Concert* of Muſic, 'to have ſung all the ſeveral *Parts* which 'can poſſibly be introduced into Poetry; and 'to have out-ſtript all his contemporary Poets 'in that very thing in which each of them 'excelled. He is more noble and lofty in his 'Language than *Orpheus*; his Verſe is ſweeter 'than *Heſiod*'s, and in other reſpects he has 'out-done the reſt, The *Subject* he treats of 'is the *Trojan* Story, into which Fortune had 'collected, and as it were ſet forth *all the* 'Virtues both of the *Greeks*, and barbarous 'Nations: There he has repreſented Wars of 'all kinds; ſometimes of Men againſt Men, 'ſometimes againſt *Horſes*; ſometimes againſt 'Walls and *Rivers*, and ſometimes againſt *Gods* 'and *Goddeſſes*.——He has likewiſe repreſented 'Peace in all it's Effects; has deſcribed *Dances* 'and *Songs*, and *Loves* and *Feaſts*; has taught 'what belongs to *Agriculture*, and has mark-'ed the *Seaſons* which are fit for the ſeve-'ral rural Toils: He has ſung of *Navigation*, 'and of the Art of working *Metals* by Fire; 'and has painted the different *Figures* and 'Manners of Men. All this I think *Homer* 'has done in a wonderful and almoſt ſuper-'natural Manner; and thoſe who are not in Love

'with

'with him cannot be in their Wits.'——— SECT.
Says the elegant and learned *Philoſtratus.* XII.
HEROICS II.

* * *

HORACE being retired to *Preneſte*, a pleaſant little Town, where the *Romans* uſed frequently to ſpend ſome part of the Summer, writes to *M. Lollius*, who was afterwards appointed Governour to *C. Cæſar*, *Auguſtus'* Grandſon by *Julia*, and was then ſtudying Eloquence and declaiming:

While you, Great Sir, you Tongue in Rome *employ,* P. 315. (n) 325. (m)
Here I retir'd have read the War of Troy;
Whoſe wondrous Writer hath more clearly ſhown
What's good *or* bad, ſhould *or* ſhould not *be done,*
Than Crantor *or* Chryſippus———
Book I. Epiſt. II.

'As for *HOMER*'s Poetry, I am ſo affected *Ibid.* (q) 331. (p)
'with it, as to think it *divine*, and beyond the
'Reach of *Man:* And now I am more aſto-
'niſhed than ever; not ſo much at the *Art*
'and *Machinery* of the Poem, or with that
'peculiar *Sweetneſs* and *Charm* that runs
'through the whole: but much more with the

SECT. XII.

'NAMES of the Heroes, with his Accounts of their Families; and principally how it comes to paſs, That each of them was *deſtined* as it were to kill ſome certain Prince, or to be killed by another? For *whence* had he the Perſons whom he introduces? Such as his *Euphorbus*, *Helenus* and *Deiphobus?* and beſides *whence* had he his Knowledge of the great Number of Leaders of the *Enemy's* Army, whom he recounts in the Catalogue? For it is plain that *Homer* does *not feign* theſe Things; but relates real Deeds, which were truly performed and acted, excepting a few which he ſeems to have purpoſely contrived, in order to diverſify and ſoften his Poetry.

Philoſtratus HEROICS XVIII.

* * *

AN Author whoſe Work does Honour to his Country, and who has ſhewn the true Uſe to be made of *Learning* and *Travel*, obſerves, 'That the Civility paid by the politer Nations 'of *Europe* to the fair Sex is by the *Arabs* 'looked upon as an extravagant Infringement 'of the Law of Nature, which aſſigns to Man 'the Pre-eminence: The Matrons of that 'Country being only Servants of better Faſhion, 'who have yet the greateſt Share of the Toil 'and Buſineſs.' This muſt be a Part of what the

the *Enquiry*, &c. calls the *Eaſtern Eſtabliſhment* for Women, which can hardly be looked upon without pain by one accuſtomed to *European*, and much more to *Britiſh* Manners. SECT. XII.

THE ancient Rule of War was, at the taking of a Town, to put all the *Men* to the Sword, and carry off the *Women* and *Children* Captives. If any of the Ladies were extremely beautiful, the Prince or Captain took them to his Bed; and this hard Fate we find they bore with *ſuch Reſignation* as ſoon to contract ſome ſort of Affection for the Deſtroyers of their Family. The beautiful *Briſeïs* was in this melancholy Circumſtance. *Achilles* had killed her *Husband* and her *three Brothers* in one Day; had plundered the Town, and brought her with the Booty to the *Grecian* Camp, where ſhe was adjudged to him as his Part of the *Spoil*. Soon after, the Quarrel happened between him and *Agamemnon*, who being obliged through *Achilles'* means to reſtore *Chryſeïs*, his loved Miſtreſs, to her Father, ſwore in his Wrath to take *Briſeïs* from *him*; and accordingly ſent the two Heralds, *Talthybius* and *Eurybates* to fetch her. *Achilles* ordered his Friend *Patroclus* to deliver the fair Captive to theſe ſacred Meſſengers of Gods and Men; and in obedience to this Command,

Briſeïs *blooming from the Tent he brought;* P. 330. (h) 341. (u)
Then gave her to the Heralds, to be led

Along

SECT. XII.

Along the Grecian *Ships, to their proud Lord;*
The Dame UNWILLING *went.*——

And when the News of the Death of *Patroclus* was brought to *Achilles*,

Ibid. *The* Women *whom* Patroclus, *now ah dead!*
Ibid. *And great* Achilles *late had* Captives *made,*
With Anguiſh pierc'd, run ſhrieking forth, and found
Their mournful Maſter proſtrate on the ground;
Beating their tender Breaſts.——

But the Word Δωμαὶ, here tranſlated *Women*, ſignifies no more than *Maid-Servants* or *She-Slaves*—and the other λητὸσαλο, tranſlated *made Captives*, means properly, *plundered* or *carried off by Violence.*

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